

The Huntynge of the
Romyſhe Vuolfe, ma-
de by Vuylliam Tur-
ner doctour of
PHISIK.

Take hede of false Prophetes/ whynche
come vnto you in Shepes clothyng/
but wythin/ are rauenynge
Wolues.



TO the ryght honourable y
Lordes and worchipfull yonge
gentylmen, of Summersetschyre,
of Wylshyre, of Barforszhyre, of
Dorsetshyre, of Sussex, of Kent,
of Essex, of Northfolke, of Southfolke, of Lin
colneschyre, of Yorkshyre, of Northumberland,
of Westmorland, of Cumberland, and to the
yonge gentylmen of all other shyres in Eng
lande and Irelande, Wyllyam Turner doc
tour of Phisick, wyssheth a paryt knowlege
of Goddes worde, and grace of alinyghrye
God to lyue thereafter.

There hath rysen vp of late, after the put
tyng downe of the hodded and couled Mon
kes, an other kynd of coullesse Monkes, much
more precise and earnest in theyr monfery
then the olde Monkes, whych holde nowe
that it is unlawfull for a Christen man to ex
ercyse any kynde of playe or pastyme, & ther
fore vtterly condemne Hunteyng. I in dede
I for my parte am not of that opinion, that
the moste parte of gentylmen of Englande
be of, whych thynke, that a lorde or a gentyl
man is bound to do nothyng els but to hunt
and haufe, and to occupye suche lyke pasty
mes. Neuerthelesse I thynke that a gentle
man may hunt and haufe, and exercyse suche
lyke pastymes, so that he occupy it measura
bly, and be not hyndered thereby from suche
workes

workes of hys vocation, as by the lawe of
 God, he is bounde to exercyse. Yf that refres-
 shyng of a mannes wyt be lawfull: yf that a
 man may by exercysyng of hys body, laboure
 for the preservation and feping of his helth,
 yf that a man maye cate Veneson, yf a man
 maye destroye hurtfull beastes: then maye a
 mā hunt. For where as the end of any thyng
 is lawfull: mydles and meanes that brynge
 the end are not forbydden, but these aboue re-
 herfed thynges are lawfull, therfore hun-
 tyng whych bryngeth all these thynges is
 not vnlawfull. But amonge all kyndes of
 huntyng me thynke, that is best, whych as it
 hath measurable pastyme, so is moste profy-
 table for the comon wealth. Wherfore I do
 greatly cōmende the huntyng of the Otter,
 of the fox, and of þ Wolfe, for these thre do
 more harme then all the wylde beastes in
 Englande do. About a ten yeares ago, I hu-
 ted a certayne Romyshe Foxe, father to alie
 foxes in Englande, and with hym another
 foxe, as great as hys father, with diuers o-
 ther lesse cubs, whyche dyd muche harme at
 þ tyme. All these dyd I dryue wyth my hō-
 des to suche a place, þ all your fathers sawe
 them. Who lyke ioly hunters, droue quyte
 out of Englande the Romyshe Foxe, and hys
 eldest Sōne into the Toure of London, & the
 reste of the cubbes into theyr holes. Where-

in they haue lurked more then syxe yeares &
neuer came abroad vntyll thys tyme. But
now the same Romyshe Foxe, whych youre
fathers with no smale ieopardye, and wyth
great labour & payne, droue out of thys real-
me, is comed in agayne and playeth all hys
olde prankes, and hys eldest sonne whych
was a Foxe when he was dryuen into the
Tower, is now changed into a greuous
Wolfe. For he leauyng his olde forye subtyl-
tie, playeth now the playne Tyrant, as more
then. CCCC. in Englande wyll beare wyt-
nesse, besydes them that are in the Tower, &
them that for feare of worryng, are fled out
of the realme. Besyde thys greuous and no-
table Wolfe, ther are so many other (though
not in all points so euell as þe mayster Wolfe
is) yet so murderus and so cruell, that yf ye
helpe not to fyll them (the men reserued) or
dryue them out of thys lande: there shalbe
shortly suche murder of shepe, as was not in
Englande these. CCCC. yeares before. I
haue for my parte founde out these wolues,
where as they were so dysgyssed, that a man
vnerpert in thys fynde of huntynge, whych I
do professe, would haue thought that they
had ben men, and not onely men, but honest
men, and no Wolues. I haue in thys my
boke shewed you where they be, & who they
be. I can do no more for my parte. Now ac-
co:dyng

cordyng vnto your duties, whych are the de-
fenders of the cōmon wealth, and mayntey-
ners of Christes religion: as your fathers ha-
ue ones manfullye dryuen out the olde Ro-
myshe foxe and dryue hys cubbes into theyr
holes, So dryue ye out the Romyshe foxe a-
gayne, wyth all the Wolues, whych now ve-
ry cruelly both worry and fyll Christes shepe
and the trewe sheperherdes of the same. As
for thys my lytle boke, I dedicate it vnto you,
desyryng you to defende me and it, agaynst
these wolues, which without dout wyl rend
my boke in peces, and me to, yf they can catch
me. Almyghtye God your heauenlye father,
make you obedient sonnes vnto hym, & graūt
you all to lyue vntyll you be all vertus

ous olde men, to the glorie of

God, and to the profyt of
the comon wealth.

Amen.



2. iiij. The

The Romyshe Foxe/ latelye returned
into Englande agayne speaketh.

Gardiner my Sonne whych wyth wepyng
teares,

Cut ones awaye quyte the toppes of myne
eares,

Bath taken for me, of late suche payne:

That they are growen and healed agayne.

The reste of my bodye is whole and sounde:

And bryngeth the Gospellers all to grounde.

My doughter Masse he hath quickened a
gayne,

And putterh her enemyes to great payne.

My Constitucions, Secretales & Decrees;

Are taken nomore for fables and lyes.

But are had in suche pryce, and store:

As euer they were had in before.

Because syr Steuen both stercke and stouter:

Bath brought these matters so well aboute.

My doughter Masse shalbe hys wyfe,

Wyth whome I wyll gyue hym, for terme
of lyfe:

Power in England to do what he lyst,

And to kyll them al that do him resyst.

The

The Foster.

V Bell ouertaken maister myn.
The Hunter. Welcome syr vnto my
company, wyth all my harte.

Foster. How farre intende you to
ryde thys waye? *Hunter.* I ryde to

London, yf you ryde thither, I wyll be glad
of your company. *Foster.* I ryde thither also.

Hunter. Perchaunce ye are a burgesse of the
parliament, and ryde thither to serue God &
the comon welth there. *Foster.* I am chosen in

dede, for a burgesse of the parliamēt, I pray
God that all we, that come thether, may seke
earnestly in the parliament house, the glorye
of God, and the profyt of the comon welthe.

Hunter. I praye God that ye maye seke to set
forth the glory of God, and not to destroye
his worde, whyche many noble men of late
with many great learned men, haue taken
great payne to promote, and set forward, and
namely our yonge maister, whiche hath de-
parted from vs of late. As for the comon
welth, for these many yeares, there haue ben
fewe that were very earnest to helpe it, al-
though in dede, there were some. *Foster.* It is
the more petie, for a polityfe man, or a good
citizen, and muche more a good christen mā,
shoulde not onely seke his owne profyt, but

A.iii.

also

also the profyte of hys neyghbour. *Hunter.* I
was. v. yeares together, a burgesse of þ̄ par-
liament, in the lower house, but in all my ty-
me, (althoughe there were good actes made
for the establisshing of religiō) yet there was
alwaye some, that either sought theyꝝ owne
priuate lucre, as the noble lordly and knight-
ly shepemaisters dyd, in defending against al
honest louers of the comon welth, the into-
lerable number of shepe: or els sought verye
earnestly the *Kynges* profit, wherin they in-
tended alwayes to haue not all the smallest
parte. And suche were certayne of the coun-
sell, or priue chamber, whiche contrary vnto
the order & libertie of the house, wolde twise
or thryse, or ofter, speake in one matter, for the
Kynges profit or els for theyꝝ owne. And yf
we spake any thyng frely there, we were ta-
ken vp lyke bochers curre, or els were priue-
ly met wyth all, afterwarde. Yf that ye haue
no better order in your house now: then we
had then, ye may well go home againe, for a-
ny good that ye shall do there. *Foster.* I muste
go thether, and as muche as lyeth in me I
wyll discharge my conscience, yf God wyll
helpe me. *Hunter.* In euery sytting or session,
comonly there are complaintes of the multi-
tude and ouerflowing number of shepe. But
I maruel þ̄ ther hath ben of late yeres no cō-
plaint of the exceding and vsufferable nom-
ber

ber of Wolues, whiche do muche more harme then the poore innocent shepe haue done, and yet do styll, against their willes at the commaundement of their maisters, or rather at their compulsion. *Foster.* I haue not heard tel in my tyme, that there was euer any Wolfe sene in Englande. *Hunter.* Yes ye haue sene an hundreth vpon one daye, although ye knewe them not. *Foster.* I should knowe a Wolfe by my office that I haue, as well as another mā should, for I am a keeper of Dere by my office, and am euery day among wild bestes, & I do dwell in a great forest, where as, if there were any Wolues in Englande: they should be moste comonly. But I neuer sawe any Wolues in my forest, which is as great, as the moste parte of forests that are in England, nether haue I heard tel of any. *Hunter.* Euen as ye are a foster and a keeper of Dere, so am I a Hunter of wilde bestes, & haue bene longe and many a daye, wherefore if I knewe not wilde bestes as well as any man that is of any other calling: I were not worthy the name þ I haue. *Foster.* I pray you where haue you sene any wolues in England, because ye seme to holde that ther are so many Wolues there. *Hunter.* I haue sene a Wolfe within these fewe yeares in the Tower, I haue sene many in diuers Cathedrall Churches of Englande. But there are no
where

wolues in Cathedralles conuocation

where mo, the are in the Couocation house,
in the parliament tyme. Yf you wil learne to
knowe Wolues: there may you se ynow, and
a great deale mo. *Foster*. I vnderstande you
now at the last, what ye meane. Al England
is full of suche Wolues as ye meane of.

Would to God we might bring it to passe,
in the parliament, that the nombre of suche
Wolues might be made lesse, in that condic
tion that there were. v. thousand mo shepe in
England then now are. *Hunter*. I am glad
that ye are so well minded toward the trewe
religion. *Foster*. We are all bound þ are Chri
stianes, to fauour and promote the true reli
gion, although many go about now, to hin
der it, as muche as in them lieth. And one of
the same (as farre as I can perceiue) rideth
yonder before vs, ride a litle faster that we
maye ouertake him. I se him wel enough he
is as starke a Pharise, as any is in all Eng
land againe, if that ye be a Hunter, as ye told
me ye were, ye may haue here in this plaine
felde, a faire course at one of youre Wolues,
therfore let of your houndes, and fall vpon
him, and I wil helpe you as muche as I cā.
Hunter. Break you the ise, and geue the firste
onset, and then wil I with al the spede that
I can, folowe, and take the praye my selfe al
one, except ye can better still in this kinde of
hunting then I can. *Foster*. Well ouertaken
maister

maister Dean. M. Dean. Ye are welcome sir.
Foster. Wil ye ride nowre to London maister
Dean? Dean. Yea and God wil. Foster. Yf it
please you, we wil beare you company. Dean.
Sir I thanke you, I am glad of your compa-
ny, because we may (by reason of your felow-
ship) with lesse ieopardie of theues, and with
more mirth come to London. Foster. I praye
you maister Dean, that we may frely comon
with you, to driue of the time, with honeste
mirth and merye cōmunication, whiles we
ride together. Dean. Saye on what you pleas-
se, and I shall geue you the hearing and so
ofte as it cōmeth to my course, an aunswere
also. Foster. This gentilman and I haue rea-
soned of a certaine matter, where in we des-
sire to heare your iudgement. Dean. What is
the matter? Foster. My frende here beareth
me in hande, that there are Wolues in Eng-
land, and I holde that ther are none. I pray
you let vs heare your iudgement what you
thinke in this matter. Dean. In my daies I
haue sene no Wolfe in Englande, that I
wote of, nether haue I heard of any man þ
hath sene any. Wherfore I beleue that there
is none in Englande, at the least in þ parte
of Englande that I dwell in. Hunter. Sir I
haue heard tell of more murder of shepe
of late, then euer I heard of, in my daies
before, wherfore whē as we haue no mo for-
es

es then we had wont to haue, and haue ma
hunters of the fore thē euer we had before,
I can not thinke but that we haue some wol
ues in the lande, which fil the shepe. *Dean.*

How should we haue wolues in this lande
when they nether brede here, nether are bro-
ught into the lande. *Hunter.* It is not vnbele-
uable, but that God hath made certaine be-
stes, in diuers places, and chiefly in ylandes,
very farre from any continent, or mayne lāde
without any naturall bringing forth of fa-
ther and mother. Make you in any lowe and
fenny place of Englande, a great ponde, and
Eale se whether within. iij. yeares ye shall haue E-
les there or no, I haue hearde, that both Pi-
frelles, and many other findes of fisses, ha-
ue bene founde in suche pondes, where into
no man had euer put any olde fishe in. And
this dare I be bolde to saye (for I haue pro-
Bar ued it diuers times my selfe) that Bansticles
He haue bene founde in great plentye in diches,
Es within a yeare after that they were firste vp
casten, and made. Who would be so mad, as
to cast olde Sticlinges or Stifhelbeges into
his dicke wherof he shoulde neuer haue pro-
fite? *Dean.* It is truelife that Duffes & wilde
Gese, and suche like of that water hanting
finde, cary ether the Rownes or Egges of
fisses or els yonge frie, vpo their winges,
billes, or fete, vnto suche newe pondes, and
diches

diches, as ye haue spoken of, where of come
these fishes, wherof ye make mencion. *Hunter.*
As for the Rownes & Egges of the fishes,
they lye in the ground of the water, and they
are so slippery after that the male haue pow-
red his Milche vpon them (without the
which they can haue no life) & the wilde foole
can not cary them, nether in their fete, nor in
their mouthes. And as for & frie, for my parte
I neuer sawe, red nor herd tell, that any frie
of fissh hath ben, at any time, or in any place
so tame, that it would be taken easlye with a
mannes hande, wherfore when as euery na-
turall thing escheweth his naturall enemye,
as euē the bloodes of Flories, and Aegithus,
being dead and vnsensible will not be mixed
together, it is truelife, that the yonge frye
(which haue no greater enemies thē duffes
be, wil not come so nere vnto their enemies,
to cleaue vpon their billes, legges, and wyng-
ges, when as they flie away so fearfully frō
a chilles hand, which is no suche enemy vn-
to them, as the Duck, and suche like water hā-
ters are. Make a Barne in the middes of a
felde euen seven miles from any other house
where as no black house Mouse, nor Ratte,
can come to, shall there not be within a yere
or two, both black myse and rattes there?
Deane. Perchance the mise come out of the fel-
des, *Hunter.* They that come out of the feldes
are

are of another kinde, and so vnlpyfe, that the one may well be knowne from the other.

Who is he so inexpert, that can not discerne a blacke house mouse, from a browne felde mouse, with the lōg snout, muche like vnto a shrowe? *Dean.* It may chaunce that in cōtinuance of time, and by longe taryng in the house, that they maye become house mise, or els, I can not tell how they should come thether. *Hunter.* I am glad that ye graunt y one beste may be chaunged into another. But I wil passe ouer that, at this time, and will tell you that I haue heard of many credable persones, that is, that if ye make a newe ship .vij. mile from any towne, and let her saile halfe a yeare in the maine Sea, & come neuer nere vnto any other shippe: that yet shall there be, both Mise and Rates in the ship. *Dean.* It is no great maruell yf suche vnperfite beastes haue a double generation, that is, both by generation of the male and female, and also of corruption of the ground, but I reſen that ye wil not gather, because these smale beastes ſ are ordeined diuers wayes to plague mē with all, both by sea and lande, come of corruptiō, as life and flees do, that Wolues also maye spring vp, of corruption, or that God maketh them now in any place, without natural generatiō, of the male and female. *Hunter.* Noes flood consumed and killed all kindes of wild beastes

beastes in the worlde, and none remained a-
liue sauing suche as were saued in his ship,
when the flood was ended, there were plan-
des a great nombre many hōdredth miles frō
any continent or maine lande, where in are
many kindes of wilde bestes, besyde Wol-
ues and Lions, & yet it is nothing life, that
any man would haue taken the paine, to ca-
rre suche mischeuous bestes into those plan-
des, therfore it doth apere, that suche wilde
bestes, either spronge vp of the nature of the
earth, or els God made them there, to exer-
cise and to ponishe men therby. Then if God
ether make Wolues there or suffer Wolues
to springe vp there: or bringe wolues thether
out of other landes, to ponishe the people
withal there, why may he not also ponish vs
Englishe men for our synnes sake, either by
suffering of Wolues to springe of them sel-
ues, or by making of newe wolues here, or
by bynging in of other wolues, þ are made
in other landes alredye, to ponishe vs Eng-
lishe mē for our synnes sake, as he made, Lo-
custes, frogges, Dogflees, and other great
flies, to ponishe the Egyptians withall, or as
he sent Lions into Samaria, to destroye the
people there. Dean. I graunt God can do all
these thinges, but because he can do them, it
soloweth not that he doth them here nowe.
God vseth not to worke any suche wonders,

or

or miracles, except it be for a very great cause, as I see none such at this tyme. *Hunter.*
The Lions were sent into Samaria, because there was foule ydolatry done in that place, where as God had wont to be serued, haue not these newe gospellers taken goddes seruice this .vi. yeares away, and set vp a folishe newe seruice in the stede of it? doth not this ouerthrowing of the olde catholike religion deserue the bringing in of Wolues, as the inhabitantes of Samaria haue deserued to haue the Lions to be sent vnto them? Therfore there wateth no cause why that God should sende in Wolues, or make Wolues a newe, in this lande, to ponishe vs withall. *Dean.* Although we haue deserued muche ponishment, for our departing from the true religion, of our mother holi church, yet God may sende vs other ponishment then by miraculously bringing in of Wolues. *Hunter.* Because ye thinke that God ponissheth vs other waies the by sending in and making of new wolues, I praye you how shall I thinke that wolues come into this realme, whē as I am sure that there are diuers in this realme, and see them daily, and heare them daily. Yf they come not hether by some of þe wayes which I haue rehersed before? Perchāce ye see them not, and other see them not, yet I am sure that I both heare them and see them daily. *Dean.* I
can

can not beleue yet that there are any, and yf
there be any, I can not tell how they come
hether. *Hunter.* A Foxe and a Wolfe, are very
like in diuers thinges, thinke ye it not possi-
ble, but y an olde Foxe mai go forth of kinde,
into a Wolfe? *Dean.* It is possible by y might
of God, but it is plaine against nature. *Hun-
ter.* It is not against nature, that one beste
should go out of kind into another. Disiniers
go out of kind, in flies, Casewormes or Cod
wormes become flies, Colewormes growe
into Butterflies, Serpentes into Dragons
Aristotle writteth, in his booke, *de historia anima-
lium*, that a Red brest, is turned into a Red-
taile and that *Melancaripus* (that is to say
a swart cope) is chaūged into *secedulam*, whi-
che mai be called a figbiter. *Apuleus* was tur-
ned into an Asse, as he writeth him selfe, the
scripture also recordeth that *Nabuchodonos-
sor* (as it appereth by the fourth of *Daniel*)
was chaūged into a beast, for his hart was
chaūged, from a mānes, into a beasts hart,
and he eat hay as an Oxe, but after that he
repented him of his pride, his wit and his
olde figure was, restored, vnto him againe.
It is not therfore against nature, that an im-
parfit beast should be chaūged into a more
parfit, of on other kinde. Either is it against
the word of God, that the parfitest creature
aboue all other (I meane a man) should be

H. i. chaūge

chaunged into a vile beast. Therfore it is ne-
ther against nature, nether against the word
of God, that an old foxe, should be turned in
to a Wolfe. *Dean.* Yf that ye coulde shewe me
a wolfe in Englande, that were made of a
foxe, then would I beleue your argument to
be true, but if ye can not do that (ye shal par-
don me) I can not beleue your conclusion.
Hunter. The moste parte of all the honest men
that are in England, will beare witness, that
about .v. yeares ago, there was an olde foxe
caried into the Tower of London, where as,
he hath continued vntill within these fewe
monethes, and that the same is a very right
Wolfe, nowe, and goeth abroad and is sene
of all men, and if that ye go to London I am
sure that ye shall se him. *Dean.* Perchaunce ye
meane of my lorde of Winchester, whom cer-
taine railers haue called a Romishe foxe. Yf
that ye do so, ye do not well, for he is a good
catholike man, and a prince ouer vs. *Principi
populi tui non male dices*, wherfore ye ought not
to raile against him. *Hunter.* Some men now
a dayes, when as me speake against their o-
pen sinnes and fautes, and can no otherwise
defende their naughtines, call them þ̄ speake
the trueth railers. *Dean.* And I insure you,
they that cal my lorde of Winchester a wolf,
do raile. *Hunter.* Christ (whiche denied that he
had any kingdome in this worlde and refu-
sed

sed to be a secular rueler, whiles he would
 nether condemne the adulteres, nether hear
 the cause of the two brethren that were at de
 bate for the diuision of their heritage) called
 Herode a foxe, who was of as great aucto
 rite as Steuē gardiner is, he called the pries
 tes, Scribes, and Pharises, (rulers in their
 vocations) Vipers brode, Wolues, Hipocri
 tes, Tumbes full of rotten & stinking bones,
 and edders. The Apostles, being only prea
 chers, and no princes, and namely Paule,
 handeled the enemies of Christes Gospel af
 ter the same maner, and called some of them
 children of the Deuel, as he called the Sor
 cerer, Act. 13. and he called the men of Candy
 liers, slowe bellies, and euell beastes. I nede
 not to reherse how sharply the prophetes re
 buked the Ringes and princes in the olde te
 stament, for ye know that they spared no mā.
 Then if that the Prophetes, if Christ and his
 Apostles railed not, then raile I not, for I
 do none other thing thē they dyd. Dean. The
 Prophetes with Christ & his Apostles were
 ministers apointed for that office, and they
 had this in their cōmission, that they should
 shewe all men their fautes, but I knowe no
 suche cōmission that you haue. Hunter. I haue
 had cōmission of God, and King Henry the 17: 8
 eight, and of King Edward his sonne, and E: 6
 of both their counselles auctourite, to read and

to interprete the scripture and although that
my auctorite that I had of the.ij. fornamed
princes be worne out and disanulled by the
cōming in of a newre governour: I thinke in
my conscience that I haue yet stil as muche
of Gods cōmission remaining stil, vnabro-
gate by any mannes power, that therby I
may call a wolfe a wolfe, and geue warning
vnto my brethzen that they beware that they
be not worried of wolues for lacke of war-
ning. *Dean.* Why go ye not to him & tel him
that he is a wolfe, perchaunce he wolde a-
mende his maners, if ye wolde tell him his
fautes charitably. *Hunter.* It is not the ma-
ner that the hunter should go him selfe vnto
the wilde beast, but he hath done hys
parte if he hath sent his houndes vnto him.
Dean. What meane ye by that. *Hunter.* I mea-
ne that is enoughe at this time, and in this
part of the worlde, to write vnto him, and to
tell him his fautes in writing, though I co-
me no nearer. *Dean.* The scripture teacheth
you, that if your brother offend you that you
ought to rebuke him betwene him and you
alone, and if he heare you not, then to tel the
hole Church. *Hunter.* These wordes of Christ
are spoken of a priuate offence, that is cōmit-
ted against one priuate mā, and not of an o-
pen faute, whiche is both known vnto the
Church

Church, and hath hurt the hole Church also. The scripture teacheth vs, that he that offendeth openly, should be rebuked openly, & other may be afrayde to offend therby. But what if he had offended me alone, were I bounde to go to rebuke him, that would cast me in prison and kil me, if that I came with in his reacher? Should Elias haue done wel if he had come to Achab & to Iesabel, when as they would haue killed him? Yf he did wel and wisely, that came not vnto his mortall enemyes, but kept him selfe aloofe, then do not I yll to write vnto him, and to kepe my selfe from him, vntill his teth be broken for feare of bityng. *Dean.* I maruell why ye call him a wolfe, more then all the other byshops and priestes in Englande. *Hunter.* Because he is the principall wolfe, & for a great part the hole cause, of so great and exceedinge number of wolues that we now haue, for all the while that he was hid in his denne, the great number of wolues that go abroad: now openly, and worry and kil euery where played the foxes in their holes, but within viij. dayes after that he came abroad, and began to worry and kil, al the other wolues entised and boldened by his example, began to come out of their holes and confessed openly in sermones, and in other communication,

B. iij. what

what they were, and said that for feare of
their lyues, and losse of their goodes, they
onely ceased from their olde office, these. v. or
vi. yeares, and that now they were ready to
do all thing, as they had wont to do, accord-
ding vnto their nature and creation. And ac-
cording to their saying, and old nature, they
haue casten into their slaughterhouse, all the
principal shepe of Christes flocke, and certain
of the shepherdes also, that euer as they are
honger they maye fill them, as they dyd
Grith, Barnes, Hierome, Garret, & Lassels,
with diuers other. *Dean*. As farre as I can
gather by your communication, ye make not
onely the bishop of Winchester a wolfe, but
also all the bishops of Englad wolues with
him. *Hunter*. I take the bishop of Winchester,
and all the messe priestes of Englande that
consent vnto his doctrine, and doinges, for
wolues. *Dean*. As it is easy to call all the bi-
shops & priestes of Englande that are messe
sayers, and preache the olde learning which
ye call papistrie wolues, so is it very harde
to proue them wolues. *Hunter*. Saint Paul in
the. xx. of the Actes of the Apostles, prophe-
cieth, that greuous wolues shall enter into
the churche, which shall not spare the flocke:
the same Paule prophecietieth & same, in bothe
his Epistles that he writeth vnto Timothe.
Peter also in his later epistle, prophecied &
false

false prophetes should come. Christ our maister in the.24. of Math. said also that false prophetes shall come amonge his shepe, into the churche, but the churche of England, is Christes Church and the people of it are his shepe. Therfore according vnto the prophesie of Christ, and his Apostles, we muste beleue that we haue, one tyme or other, false prophetes, but the laye men are not the prophetes, and there muste nedes be false prophetes, and there are no mo orders of men, but ether lay men or priestes, then when lay men can not be the false prophetes, the must it folowe that the priestes are the false prophetes. Dean. I graunt that Christ and the Apostles prophecied, & false prophetes should come, and I saue that they came in dede, some euen in the Apostles times, as Ebion & Cerinthus, and afterward Arius, Donatus, Pelagius, Mahumet and a great sorte mo. Hunter. Christ and his Apostles spake not of the time onely, that immediatlye came after them, but rather of & later times, and of the last times of all. Whē Christes disciples asked him, of the ende of the worlde, and of the tokens therof: he amonge diuers other tokens of the ende of the worlde, nombreth & great nombre of false prophetes, whiche shall arise and deceaue many, therfore Christe prophecied not of them that were nexte vnto his

time, but of suche as should come in the end
of the worlde. Paule prophecieng of the false
prophetes, speaketh thus of them, *Spiritus cer-*
to loquitur, quod in posterioribus temporibus desciscunt
quidam a fide. &c. The Spirite speaketh of a
fuerty, that in the later times, some shall de-
parte from the faith. In the seconde epistle
vnto Timothe and in the thirde chapter, he
writeth thus, knowe you that in the last dayes
es shal come and drawe nere perillus times,
and men shall arise that haue the images of
godlines, but shall denye the effect of it in
dede. Peter also in the thirde chapter, of his
secode epistle, saieth that in *extremis diebus*, that
is in the laste dayes, shall come mockers. &c.
therfore the propheties of Christ and the A-
postles do beare witnesse that the false pro-
phetes shall arise in the laste times, and not
only a litle after their times, as ye vnderstad
them. Dean. Well, then may we trulpe vnder-
stande the aboue rehersed propheties, to per-
teine vnto Mahumet, and to all them that
preache and teache his lawe, whereof is a
greater number then of christen preachers.
Hunter. Paule actes p. 20. prophecieng of the
false prophetes, saieth, *Ex vobis ipsis exorientur ui-*
ri loquentes peruersa. &c. There shall springe out
some of your owne selues, which shal speake
peruersed thinges, and intreating of the sa-
me matter vnto Timothe, he saieth, *desciscunt*
quidam

quidam a fide, that is, some shall departe from
the faith. Peter writing of the false prophe-
tes saith, there shalbe false doctours amonge
you. Then they that Paule and Peter prophe-
cied of shal not come out of an other religion,
but of our owne religion. *Dean.* Then whē as
ye will let me haue no other to be the Wol-
ues. I muste saye, that Wiclese, Hus, Luther
Swinglius and the newe preachers, which
preche in Englande, & new learning are the
wolves wherof Christ and the Apostles ha-
ue prophecied to come in the last dayes. *Hun-
ter.* Yes I will let you haue all the messing &
sacrificing clergi to be wolves, and yet I wil
defende them whome ye haue named, from
the name of wolves, because they do not the
dedes of wolves. And as I said afore, I say
that the bishop of Rome called the Pope, and
all the bishops of England, and all the prie-
stes that are ordened of h^e Pope, or any other
bishop to saye messe, and to serue in ceremo-
nies only, which God neuer ordened, & not
to preache Goddes worde alone, and to mi-
nister only his sacramentes, and all they that
be ordened to preache goddes worde, and do
not preache, or if they do preache ether prea-
che onely mannes ordinaunces, or els if they
preache Goddes worde, leuen it with the do-
ctrines whiche are the commaundemen-
tes of men, are the right wolves, that Christe
and

and the Apostle Paule prophecied of. *Dean.*
The oft saying of one thing proueth nothing
It that is false of nature, can not be made
true by oft rehersing, as you know your self.
Therefore I loke that ye should proue at last,
it that ye haue so ofte said, that is, that al the
priestes, that holde the learning that my lord
of Winchester holdeth, are wolues. *Hunter.*
I haue in dede rehersed one thinge twice or
thrice, but not for that intent that I woulde
that the often rehersall of it, should stande in
the stede of a probation, or prouing of my say
ing. And though I be but a smale clerke in
comparison of you, yet I truste if ye wil geue
me the hearing, I shall proue my saying, not
with the ofte rehersall of the same, but with
the auctoritie of the scripture, and with good
reasons founded and grounded vpon s^c scrip
ture, and naturall reason. *Dean.* I am con
tent to heare you. *Hunter.* Christ saith in p. viij.
of Matheu, kepe your selues from false pro
phetes whiche come vnto you in shypes clo
thing, but within are rauenig wolues, wher
by we may learne, that al false prophetes, are
pryny and inwarde wolues. But the Pope &
his sonne Steuen gardiner with all the or
der of priestes aboue named, are false prophe
tes, wherfore they are all wolues. He is a
false prophet, which occupieth the rowme of
a true prophete, and ether is not sent, or els

if he be sent, doth not exercise his office as
God hath commaunded him but otherwise.
And as there are many kindes of false pro-
phets, so are there many properties, wherby
they may be knownen. The first propertie of a
false prophet, is, to thrust him self into the of-
fice of a prophete, or to take þ office in hande
before he be sent. The seconde is to preache
lies, and other doctrine then God hath com-
maunded. The thirde propertie is to preache
earnestly his owne doctrine, and to threaten
great punishment to the breakers therof, and
to preache very slackly, it that God earnestly,
and expessedly hath commaunded, and to dis-
charge men from the punishments whiche
God threateneth to the transgressours and
breakers of them. These are also properties
of a false prophete to scatter, and to fil Gods
des people, and to be couetous of golde & sil-
uer, and of promocion, and to serue the belye
That he is a fals prophet that thrusteth him
selfe into the office of a prophete, or taketh þ
office in hande, before he be sent of God, the
prophete Jeremy witnesseth the. 14. chapter
These prophetes, prophesie a lye in my na-
me. I sent them not. I gaue them no commañ-
dement, nether haue I spoken vnto them, &
yet they prophesie a lying vision, and a ges-
sing prophesie and the diccit of their owne
harte. Wherfore saith the Lorde, the prophetes
tes

tes which prophecie in my name , when I
sent them not, shall perishe with hunger and
swerde. Jeremy. xxi. Let not your prophetes
and southsaiers begile you, nether take ye a-
ny hede to your dreames which you dreame
for they prophecie vnto you lyingly in my na-
me, and yet I sent them not, the same sentēce
is contained Deutero. xviii. in these wordes.
A Prophete whiche presumeth to speake a
worde in my name, which I cōmaūded him
not to speake, or he that speaketh in the name
of straunge Goddes , suche a prophete shall
dye. I finde the same meaning in the. xxi. of
Jeremy , in these wordes. I haue not sente
these prophetes, and they haue rūne, I spake
nothing vnto them , and yet haue they pro-
phecied, and in the. xxi. They prophecie you
a lye, for I sent them not , notwithstandinge
that, they prophecie falsly in my name. Eze-
chiel in the. xiii. chapter speaketh the same sen-
tence: they haue sene vanite, and a lying pro-
phecie, saying the Lorde hath said it , whē as
the Lorde hath not sent them . Christ also in
the newe Testament describeth a false pro-
phet after the same maner saying. He that
entereth not into the shepsolde by the dore,
but climmeth in another waye, he is a thefe,
and murderer. I am the dore of the shepe, al
they that haue cōmed before me, are theues &
murtherers . Yf that he be a false prophete
which

which taketh the office of a prophet or a shepherd, and is not sent of God. Yf he be a thefe and a murderer, that entereth into the shepefolde, otherwise then by Christ, (as the holye ghoste saith he is) then al the vnlearned bishops, Seanes, Prouostes, Canons, Parsons and Vicars, which can not preache & teache goddes worde, are false Prophetes, Wolues theues and murderers. For God neuer sent them, and so came they not into their offices thorowe Christ, but haue clumme in an other waye. That God neuer sent the vnlearned, I proue it thus. He that would haue his word preached vnto his flocke, and would that the same flock should be saued, and fed with the same worde, and geueth an earnest commaundement vnto all the shepherdes of his flocke, to preache vnto the flock, and to crye vnto his shepe, will not send a dum, and an vnlearned man, to be the shepherde vnto it. But God would haue his worde preached, & his flocke saued and kept with the same worde, & this is his commaundemēt, crye and cease not, and shewe my people their fautes, go and preach the Gospell to euery creature, go and teache all nations, fede my lambes, fede my shepe. Then ye se that it is the commaundement of God, that his flock should be fed with preaching and teaching, wherby we may easelye knowe that he sendeth no dum dogges, & vnlearned

learned asses to be Bishoppes, Parsons and
Vicars ouer his flock, that can not preache
and teache the word of lyfe wherby his flock
shoulde be fed and saued from the wolues.
Therfore God neuer sent them, nether came
they in by Christ. Wherupō it foloweth, that
all the vnpreaching prelates in Englande,
are false prophetes and wolues, because god
neuer sent them, nor called them to be prophe
tes, and because he knewe them vnmete for
that office. Now I pray you haue ye sene no
Wolues in Englande, is it a straunge sight
to se in Englande, dum Embassadors, and
vnlettered legates that can not speake, nor de
clare the cōmaundement of God? Yf such be
in euery corner of Englande, that is to saye
suche as can not fede Christes flock with his
worde: then is all England full of Wolues.

San. Foster. I perceiue for my parte that the scriptu
re calleth suche dum pastores theues, robbers
and wolues, but if you could shewe me what
they stole, what they murdered and killed, I
would be better satisfied in my conscience.
And then would I boldly say with you, that
they were wolues in dede. *Hunter.* The vnler
ned bishoppes, deanes, prouostes, canones,
parsones and vicars, steale all the liuinges
that they haue, for they take the tythes and o
ther thinges of the people, saying that the ti
thes and suche like thinges, are goddes part

This gods part

and

and saye that Goddess part is due vnto the,
but they do not the office that God hath ap-
pointed for suche liuinges, that is, they fede
not his flock with his worde. Therefore they
are heues. And that ye maye the better vn-
derstand this, I wil declare the matter by a
lifenes. Yf that a man gaue him selfe out for
a phisicia, and could do nothing in Phisick at
all, and yet toke ten pound to heale a sick mā,
and ether ran away with this. x. li. or yf he ta-
ried with the sicke man nether dyd him any
good, nor coulde do him any good: were not
this apisse phisician a thefe? Yf there were
an high way, that had muche nede of men-
ding, and a cōmon gathering were made,
thorowe the hole parishe, and a great summe
of money were gathered to mende this high
waye withall, and the parishe chosed out one
of the parishe, which for that sūme of money
should repaire the high waye, and he that is
chosen, taketh the money and promiseth to a
mende the waye, but ether he runneth away
with the money, or he tarieth stil among his
neighbours, and mendeth not the high way
and holdeth the hole sūme of money to him
selfe, is not this mā a thefe? Yf he be a thefe,
then is the Parson a thefe, which taketh. x. li.
in the yere gathered vnto him, out of the cō-
mon felde, to fede the parishe therfore with
goddess worde, and neuer preacher in al his
lyfe

Phisi-
cian
igno-
rant

high
way

lyfe. Yf ye wil haue the ſūme of the matter cō
pendiously tolde, take it thus. He that taketh
Gods
goodes away goddes goodes and his neighbours,
from them against their wil deceitfully, is a
theefe, but all vnpreaching biſhoppes deanes
and parſons take awaye Goddes goodes &
their neighboures, deceitfully againſt Gods
des wil, and againſt their neighboures, ther
fore they are theues, yea and more then the
ues, churche robbers. *Foster.* I graunt þ they
are ſpiritual theues, but how proue you that
the ſame are murderers. *Hunter.* I ſhall proue
you that not onely al the vnlearned parſons,
that are not ſent, & can not preache, are mur
derers, but alſo that all ſuche learned Biſ
shops, Deanes, Parſons, and other Prela
lates, that are ſent of God, and his churche,
and yet do not preache, and fede not Chriſtes
flocke with his worde, are murderers, Wol
ues & false prophetes. Yf that ye had a yong
childe, and your wyfe were deade, or youre
wyfe lyuing, could not geue the childe ſucke
her ſelfe, if a nurse toke in had for .xij. d in the
weke to fede your childe, if ſhe ether hauynge
childe
nurse no milke, ſuffered the childe to dye for hōger
or hauing milke enough gaue your childe ne
ther milke, nor other good meate, but ſuffe
red it to dye for honger, wold ye not ſay, that
this woman were a murderesse? *Foster.* Yes
that I wold, and that for a ſhamefull mur
deresse

deresse. *Hunter.* Then when as every pastor or
shepherde taketh Christes flocke in hande to
fede it with Goddes word, & receiueth good
wages for the fedyng therof, & ether hauing
no knowledge of Goddes worde, suffereth
Christes flocke to perishe, for lacke of spiritus
all foode, or hauyng good knowledge, runs
neth awaye from his flock, and fedeth it not,
or though he tary with it, fedeth it not wyth
Goddes worde, but suffereth it to perishe for
lack of preaching, is not every suche vnprea-
ching pastor, then a murderer, and a wolfe?
Foster. Reason sayeth so, but how proue you
this by the scripture. For except ye can proue
this by the scripture there are many that wil
not beleue you, that murder may be comit-
ted by not fedyng, and not cryng against the
peoples vices. *Hunter.* The Lorde God sayeth
in the. xxxiiij. of Ezechi. Yf I bring the swerd
vpon the earth, and the people of the earth,
take a man of theyr countre, and make him
their watchman, and if he se the swerd com-
myng vpon the earth and then blowe with
his trompet, and warne the people plainly &
they heare the voice of the trompet, and will
not be warned, if the swerde come and take
them awaye, their owne bloude vpon their
owne heades. But if the watchman se the
swerde coming, and blow not his borne, and
the people be not plainly warned, if y^e swerd,

C. i. come

come, and they be killed, the people are killed
for their wickednesse, yet wil I require the
bloude of my people of that watchmannes
hande. Thus farre hath God spoken. You
may se that my parable and this dothe agre
together. The Lorde in the same chapter de-
clareth, his parable thus. O thou sonne of
man, I haue made thee a watchman to the
house of Israel that thou may heare & worde
out of my mouth, & that I maye warne them
plainly in my name. Yf I saye vnto the wic-
ked, thou wicked, surely thou shalt dye, and
thou wilt not speake vnto him, that he leaue
his wicked waye, he shall dye in his wicked-
nes, but his bloud wil I require at thy hād.
Nowe syr haue ye heard it plainly spoken
without any parable, by Gods owne mouth
that the watchman which wil not geue war-
ninge vnto his flock, is giltye of bloude. But
none are giltye of bloude but murderers, but
dum pastores are giltye of bloud, therfore
they are murderers and so spiritual wolues.
Yf these places be not thought sufficient to
proue that vnpreaching prelates, are false p:o-
phetes and so wolues and murderers, I wil
alledge mo places to satisfie them that are
not yet satisfied. Almighty God sayeth Eze-
chiel the. xliij. Sonne of Man, prophetic
thou against the pastores, or shepherdes of
Israel, and thou shalt saye vnto them: Wo
be

be vnto the shepherdes of Israel, which haue fed them selues, ought not shepherdes to fede their flocke? Ye eate the fatte, ye are clothed with þ wolles, ye kil it that is fat, ye fede not the flocke, ye haue not strenghtned the weyke, ye haue not gone to heale the sick, ye haue not bounde vp, it that was broken, ye haue not brought home agayne it that was dryuen awaye, and ye haue not sought it that was losse, but ye haue ben lordes ouer them in hardnes, and cruelnes, they haue strayed out of the waye beyng without a shepherde, & they haue bene meat to euery beast, whilse they wandered. My flocke hath waded in in all montaines, and in every hygh hill, and vpon all places of the earth, haue my shepe bene scattered, and there was none to seke them, therfore heare ye o shepherdes þ worde of the Lorde. As truely as I lyue, I will pynyshe you, because my shepe were take awaye, and were prayes to euery beast of the felde, because there was no shepherde, and because my shepherdes haue not sought for my shepe but the shepherdes haue fed them selues.

Therfore ye shepherdes, heare the worde of the Lorde. Beholde I am against the shepherdes, and I wil require my shepe of their handes. Now I trowe that I haue proued, that al the vnpreaching prelates of Englād, are theues, murderers, and wolues, and that

two properties of a false prophete, agre vnto
our dum pastores, and so are they false pro=
phetes, that the hole scripture crieth out vpo
and cōdemneth. *Dean.* Then the vnpreaching
prelates as ye cal them, are not hole false pro=
phetes, because they haue not all the proper=
ties of a false prophet. *Hunter.* There are ma=
ny kindes of false prophetes, & who so euer
hath any one of the properties of any of those
kindes, is a false prophete. Christ taketh hym,
for a false prophete, in the .x. of Iohn, that is
vsent, and entereth into the office of a pro=
phete or shepherde not thorow Christ, but cli=
meth in another way, his wordes in latin ar
these: *Qui non intrat per hostium, in stabulum ouium
sed ascendit aliunde, ille fur est & latro.* That is, he
that entereth not into the shepfolde by the do
re, but climeth in another waye he is a thefe
and a murderer, almightye God in the .xi. of
Zachari. painting and describing an other
finde of false prophetes, saierh after the olde
translation. *O pastor & idolum derelinquens gregē.*
*O shepherde and idole which leaueth or for=
sakerh his flock.* In the Surik translation. *Va
pastori idolo qui gregem deserit.* Wo be vnto the
idole shepherde, that leueth his flock. The
Lorde in the .xxxiiij. of Ezechiel, describinge
false prophetes, sheweth non other token of a
false prophete, or of an euil shepherde, or of a
Wolfe, but that he sedeth not his flock. So
that

that he is both a false prophete, that cometh
into the churche otherwyse then by Christ, &
he also that entreth rightly into the shepfold,
& yet leaueth his flocke, or taryng with his
flock fedeth it not. Now haue I proued, that
he that hath any of these properties of a false
prophete, is a false prophete. I may therefore
call al the vnpreaching prelates false prophe-
tes, because they ether haue two properties
of a false prophet, or one sure propertie at the
least, which alone after the minde of Christe,
maketh a false prophete. *Dean.* The poore pre-
stes of Englande, haue not deserued, to ha-
ue the names of dogges, and wolues, for not
feding of the people, for they minister the sa-
cramentes, they pray, they singe and say god-
des seruice, and they read the holy scripture
which is sufficient fode for the soules of all
their parishioners and hole flocke, also the bi-
shoppes do as muche good in their diocesess,
as a sorte of prating preachers haue done,
whilse they heare causes of heresie, of forni-
cacion, and of suche like maners, they conse-
crate Deacones, Subdeacons, and Prestes,
they continue in the great cities of their dio-
ceses, as it were in high rockes, or toppes of
hilles, loking there, ouer all the countre, whe-
ther any hereticall Wolues, come into their
flock or no, if they se any, I warrant you they
cease not, but they crye out vpon them. & not

onely crye out vpon them but also yf they can
cage them, caste them into the fyre. Other
of the bishoppes, whiche are awaye from
their flockes, ether are Embassadoures, or
they are counsellors, and continue in y^e court
or they haue other offices, wherin they serue
God and y^e Quene, as well as the best prea-
chers that ye haue had in Englande these
vij. yeares. Therfore ye ought not to haue cal-
led them Wolues, seing they are so well oc-
cupied. *Hunter.* I maruell sy^r that ye slip ouer
and passe by my reasons, argumentes, & pla-
ces of scripture which I haue alledged, as
though ye had not heard them. Belyke ether
your consciēce telleth you, that it is true that
I haue said, or els ye can not answere vnto
them. As touching your argumentes lest I
shoulde seme to knowledgē them to be good,
or els vnanswerable by passyng ouer them,
or els so clerfly, as though I were aserde to
strive with you in them, I will answere to
them, one after another. Where as ye say y^e
the vnpreaching bishoppes & prestes, oughte
not to be called Dogges & Wolues, because
they minister the Sacramētes, bycause they
syng & sape Gods seruice, bycause they read
the Scriptures, which is foode enough for
all their parishoners & flockes, bycause they
(namely the bishoppes) heare causes of forni-
cation, of heresie, and suche lyke matters, cō-
secrate Subdeacons, Deacons, and prestes

and stande in the greatest cities of their dioceses, as it were in high toppes of mountaines to spie whether any heretical Wolues, come into their flocks or no, and if they spie any, do cast them into þ fire, because they are embassadours, because they are counsellors, because they are Amners and Chancelours, and suche like officers, and are thus wel occupied, and do as much good, as oure preaching preachers do (as ye vnadvisedly call the)
I answer, that the doying of all these thinges, discharge them not, from the true & wel deserued names of dum dogges, theues, robbers and wolues. For he that keperth all the viij. laste cōmaūdements, & breaketh the two first cōmaūdementes, which are two of the moste principall cōmaūdementes, is gilty of all the reste: and shalbe damned for þ breaking of these two. What if I graunted you that all these dedes which ye said the vnpreaching prelates were occupied in, were belōg yng to their vocation even according vnto þ ordinaūce of God (as I knowe the contrary to be true) yet I wil proue you that the preaching of Goddes worde, is also belonging vnto all bishoppes, and pastores, or shepherdes, for Christ sayth to þ pastores or shepherdes, go and teache all nations, and Baptise them, in the name of the father, and of the Sōne, and of the holy Goste, teaching them

to kepe all thinges, which I haue cōmand-
ded you. And in the. xvi. of Marke he saieth,
go into all the worlde, and preache the Gosa-
pell vnto euery creature, then is preaching a
werke necessarily required, of all pastores &
bishoppes. . . . Wherfore yf they do not this
moste excellent worke that belongeth vnto a
shepherde, they are giltye, and are breakers of
all the other workes that belonge vnto a bis-
shop, or a shepherde. Ezechiel, (as I aledged
him before) maketh all pastores that preache
not the amendement of lyfe vnto the people,
& geue not the expressed warning, to amend
their liues: to be murderers. Yf he do so, so
may I do the like. The may I call them well
enough murderers, & therefore false prophe-
tes & wolues. Wel then when as no mā can
deny, but that preaching is the principall of-
fice that belongeth vnto a bishop or shepherd
though al your lately named dedes, were of-
fices belonging vnto their vocation: yet for
al that, the doing of all them, should not dis-
charge them from the wrath of God, for cō-
mitting of murder, if he murdereth, that se-
deth not. Which thinge I shall declare vnto
you, by these two similitudes or liknesses. Yf
a Nurse praied euery daye. iij. houres for the
childe which she hath take in hande to fede,
and sange other. iij. houres, and washed the
childe as cleane as it were possible for a wo-
man

mā to do, & yet gaue þ child no mylke, nor fed
it, but suffred it to dye for hōger, I thinke for
al hir praiyng & saiying, singing & washing,
she were a murderesse. Yf that a watch man
were hyred of all the citzens of a citie to
watche the citie, and this watchman wente ^{watch}
out of his watching place, and went into the ^{man}
citie and helped the masons, to bilde the wal
les, or dyd any suche like thinge, wherof he
had no charge, or cōmaundement, and the
enemies came into the citie, and filled al the
citzens, or but ten of them, for lacke of the
warning of the watchman: this watchman,
should be giltie of al their deathes that were
filled, as almighty God saieth in Ezechiel.
Euen so all youre vnpꝛeachinge persones,
though they do diuers other thinges, ether
not belonging vnto their office, or belōging
vnto their office or calling, and leaue vndon
the moste principal parte of all other, that is
preaching of Goddes worde, and suffer the
flocke to perishe for lacke of preaching, are
giltie of the bloud of all them that peryshe for
lack of preaching of goddes worde vnto the.
Also when as God hath ordered bishoppes
to be watchmē ouer their flockes, if they lea-
ue their office vndone, and go awaye from
their flocke, and playe the Counsellours, Ama-
ners, and Chaūcelores, if any of their flocke
perishe for lack of keeping, they are soule mur-
derers

derers and therfore wolues, and worse then
dogges. Where as ye saye that the persones
fede Christes flock sufficiently, because they
rede the worde of God, whiche is sufficient
fode for all their flockes: I saye that it is true
that the worde of God is sufficient fode for
all their parishoners, if that it were mini-
stred and serued out, vnto the people, as it
shoulde be. But the reading of it in a straunge
tonge, fedeth not Christes flock, and the word
of God spoken and red in a straunge tonge,
and not expounded, sauerh not the flock from
the wolues, nether doth the only reading of
Goddes word, discharge the shepherd from
the rightly deserued name of a murderer.

For as if an Englishe mā, which were made
the watchmā of Barwick, if he saw the Scot-
tes come toward Barwick, and spake to the
citezins and souldiers of the citie, either only
ἐρχονται οὗτοι in Greke, or ueniunt Scoti in la-
tin & would not saye in Englyshe, the Scot-
tes come, and the people woste not what the
watchman said, and so were sodenly taken of
the Scottes, and were for the more part kil-
led, were he not a murderer, & were he not
worthy to be hanged for his labour. Euen
so, the parson or bishop, that readeth the scri-
pture, wherein are contained all wordes of
warning of al men frō al perils in a straūge
tonge that the people vnderstandeth not, as
they

they do that saye and synge these good war-
ning wordes of God in latine, vnto the vna-
learned people, *Pœnitentiam agite aporinquabit
regnum cœlorum. Nisi conuersi fueritis, gladium vibra-
uit, arcum suum tetendit & parauit illum. Nisi quis re-
natus fuerit ex aqua & Spiritu, non potest videre re-
gnum dei. Qui bona egerunt ibunt in uitam æternam,
qui uero mala in ignem æternum,* with suche other
like, if the people perishe for lacke of vndersta-
ding of þ warning, he is a murderer, a thefe
and a wolfe. Answere me I praye you what
better are the parishoners for hearing of it
which they vnderstande not. Dean. Though
the people vnderstande not the scripture in
latine, yet God vnderstandeth it, and so they
please him therewith, as saint Paul saith. i.
Corin. xiiij. he þ speaketh in a tonge, he spea-
keth not vnto men, but vnto God, for no man
heareth but in sprite he speaketh misteries.
So here saint Paul alloweth that a bishop or a
pastor should speake vnto God in a straunge
tonge, for so is the worde, tonge, taken there,
which thinge ye seme to deny whiles ye call
them Wolues and false Prophetes, þ speake
vnto God in a straunge tonge. Hunter. It is
true that he that speaketh in a straunge tonge,
speaketh vnto God, & I graunt also that S.
Paul doth not condemne straunge tonges, but
ye cannot proue therby that a persone that
speaketh in a straunge tonge, is therby dis-
charged

charged fro preaching, and declaring of the
wyll of God vnto the people, as for the ton-
ges, I loue them as well, as any latine rea-
ding sacrificer in Englande doth, & I thinke
that I haue studied the tonges as muche, as
ye haue, and can parauenture speake as ma-
ny speches as you can, therfore I would ye
should not thinke that I do despise straunge
tonges, for they are the gyste of y^e holy goste.
But I saye vnto you that the tonges are not
so necessary vnto the cōgregation, as the de-
claring of scripture is, and that tonges are
not to be alowed in the churche, except they
be declared openly: and that they vnerpoun-
ded do no good at all vnto the congregation
(although he that wil pray secretly in a tong
may do it wel enough) this shal I proue you
by the same chapter, out of which you aleged
your auctorite. Saint Paule saieth, he that
prophecierth, that is, (he that expoundeth the
Scripture) speaketh bylding or edification
vnto the people, exhorting and conforthing, he
that speaketh in a straunge tonge, bildeth or
profiteth him selfe, but he that preacheth bil-
deth and profiteth the congregation. Out of
the which wordes of Paule, I gather plain-
ly, that he that readeth latine in the English
churche, doth profit no man but him selfe, &
so might as well kepe him at home in his
chamber, for any good that he doth in the
church

churche, vnto Englishe men, that vnderstad
no latine, as to come and reade any latine
there. Are not these readers of latine worthy
to haue suche great liuinges as they haue?
I gather also that expoundyng of the scrip-
ture, or preaching of Goddes worde, is the
more excellent office and worke in Christes
churche the reading is, then how shal a prest
be excused from doying the greater by doinge
of the lesse? & yet the lesse wherof we speake,
is not required of God at al in his churche,
although the latine Pope requireth þat they
that are members of his Latine and Rōmish
churche with him, and namely al the prestes
after his order, shoulde onely reade Latine in
the churche, in a remēbrance that he is head
of al them that reade latine in the churche, &
that he was the inbringer of latine into all
this parte of Europa. The same Paule sayth
also, I wil that ye al speake with tonges, but
yet more that ye shoulde prophecie or declare
the scripture, for he is greater that propheci-
eth, then he that speaketh in tonges, excepte
he expound, that the churche maye take some
profit therby. &c. Yf a trompet geue an vncer-
taine sound, who shall make him selfe ready
to fight? Euē so likewise except ye geue forth
a speche that betokeneth something: how shal
it be vnderstande that is said? &c. As ofte as
ye come together, euery one of you hath his
tonge

tonge, he hath his learning, he hath his re-
uelation, he hath his interpretation. Let all
thinges be done to the profit of the church,
whether a man speaketh in tonges, let it be
done by two or thre at the vttermost & that
one after another, and let one expound or de-
clare, if there be no expounder, let him holde
his peace in the church, but let him speake
to him selfe, and to God. These wordes are
not only Paules, but also the holy Gostes
wordes, then if ye wil beleue the holy Gost,
no mā ought to speake in any straunge tonge,
except one interprete or expounde it that is
read or spoken, wherupon it foloweth, that
all the prestes in Englande, that reade latine
in the Englishe church, whiche vnderstan-
deth no latine if they expounde not the same
breafe the open cōmaundement of God. Is
it now like that god wil allow latine reading
of vnlearned prestes without any expounding
of it that is read in an Englishe Church, for
his seruice, and a good worke, whiche he ex-
pressedly forbiddeth his owne selfe in expres-
sed wordes? I for my parte trowe nay. And
where as ye saye that though the cōmon peo-
ple vnderstandeth no latine, that God vnder-
standeth it well enoughe, meaning thereby
that it is not necessary that the people should
vnderstande it that is red in the church, so
that God vnderstande it: I axe you whether
all

all that the preste readeth in the church, is
said vnto God alone, or to the people alone.
Yf all be said vnto the people alone, then is
all the labour loste that is bestowed in spea-
king of latine vnto them that vnderstande
none. Or if part be spokē vnto the vnlearned
people, that parte is also loste. Yf that al that
is red in the church be said vnto God (as ye
seme to meane. Where as ye saye that God
vnderstandeth latine wel enough, though y
people vnderstande it not) then saye the pre-
stes vnto God all these sayynges: *Postula a me
& dabo tibi gentes hæreditatem tuam, seruite domino,
in timore, apprehendite disciplinam ne quando irascatur
Dominus & pereatis de uia iusta. Irascimini & nolite
peccare, sacrificate sacrificium iusticiæ & sperate in Do-
mino, nisi cōuersi fueritis, gladium uibrauit & parauit
illud, non occides, non committes adulterium, ne iuretis
omnino. Væ uobis qui saturati estis, quia esurietis, Væ
uobis cum laudauerint uos omnes homines, pœnitentiam
agite, appropinquabit regnum cœlorum.*

Yf the prestes say these sayynges vnto God,
is not this a prety preachinge, or rather pra-
ring vnto almighty God. Yf they saye them
in latine vnto vnlearned men, they are neuer
the better, for hearing of those wordes that
they vnderstande not, and so alwayes the la-
bour of the prest is loste whether he exhorte
God to holines, in a tonge that he vnderstā-
deth, or he exhorteth men to vertuousnes, by
speaking of latine to them, which vnderstāde

not one worde of latine, and therfore take no
profit therby, therfore your reading .of latine
to God, helpeth nothing the congregation.
Bps Where as you saye that your bishops which
Chanc are Chauncelers, Amners, and secular coun-
Al sellers, are as well occupied as our pratinge
mon preachers are, I thinke that ye dishonest the
Edy order of Elders, and their office also, & speak
openly against the scripture, for Chryste saide
that Mary chused the better parte, whiche
was occupied about y^e worde, then Martha
did, which was occupied in wordly maters,
then your bishoppes beyng occupied aboute
worldly matters, are not so wel occupied as
our preachers are which prate not but preas-
che the true worde of God, as no Messeng-
ger is able to proue the contrary. Wherfore
I maruell that ye dishonest them with suche
a terme, when as ye can not proue that ye lay
vnto their charges. As for your Amners it
is plaine that they occupie but the office of a
Deacon, which is not to be compared to the
office of an Elder and preacher, and as for
the other offices, God neuer comaunded any
bishop to be occupied withall. Thinke you
that vpon the day of Iugement, whē Christ
shall saye vnto the bishops: why haue ye sus-
fered my flocke to perishe for lack of feding,
that he will approue and alowe, these excusa-
tions, I was an Embassadour, I was a
Chaum

Chaunceler, I was a Couſellour, I was an
Amner, or the Kinges Chaplaine, and there-
fore I could not tend my flock: I thinke nay
Because almighty God ſayeth: if he comaund
the ſhepherde to tell the wicked his wayes, if
he do not, that he will require the bloud of
wicked that periſhe of the dum prelates hand
though they be neuer ſo well occupied in o-
ther worldly thinges as the worlde iugerh.
Dean. Although all the biſhoppes and preſtes
that preache not, were false prophets (which
I wil not graunt you) yet because a great nō-
bre of the biſhoppes, and many perſones &
vicares preache, all the prelates and preſtes
of Englande be not wolues, and false pro-
phetes, as ye ſemed a litle while ago to hold
when as you ſayd that all the maſſe preſtes
in England were wolues. Hunter. Who can
make him ſe, that will nedes be blinde, I
haue brought reaſons argumentes and au-
torities enough to proue that they ar al false
prophetes and wolues, and ye can make no
anſwere vnto them, and for all that ye will
not conſent vnto the trueth. As for youre bi-
ſhoppes and parſons that preache (which ar
very ſerre in compariſon of the vnpreaching
nombre) I ſay that their preachinges which
they preache, deliuer them not frō the righte
names of Wolues, but muche more make
them wolues, for he is not onely a false pro-
phete

phete, that cometh into the shepfolde vnſene,
or if he be ſent, preacheth not, but alſo he is
a false prophete that preacheth other lerning
vnto Goddes people, then God hath comaū
ded him to preache, as are all the ordinaūces
ſtatutes and lawes of men, which ether cō-
forte men, where as God comforteth not, or
diſcorageth men, where as God diſcorageth
not, and this wil I proue by diuers opē pla-
ces of the ſcripture. Deut. 18. Yf any arrogāt
prophete wil ſpeake in my name, thoſe thin-
ges that I comaunded him not to ſpeake, or
in the name of other goddes, he ſhalbe ſlaine
Hier. xiiij, the prophetes prophecie falſly in
my name, I ſent them not, I commaunded
thē not, nether haue I ſpoken vnto thē, they
prophecie vnto you a false viſion, a diſceitful
prophecie, and the diſceiuing of their owne
hertes. Hier. xxij. Ye ſhal not heare the wor-
des of the prophetes, which prophecie vnto
you, and make you fooles. and ſpeake it that
they ſe in their harte, and not it that cometh
out of the mouth of the Lorde, I haue herde
what the prophetes, propheciying lyes in my
name, ſaye, they ſaye we haue dreamed we
haue dreamed. How long ſhal this be in the
hartes of the prophetes, to prophecie a lye, to
prophecie the deceit of their harte? whoſe
drift is to this ende that they maye drive my
people to forget my name, by the meanes of
their

their dreames, which every man telleth vnto his neighbour, euē so as their fathers forgot my name thowre Baal. Wherfore he þ hath a dreame, let him tel it as a dreame, and he that hath my worde let him speake my worde faithfully, for what hath chaffe to do with wheate. Ezechiel. xiiij. Sonne of Man, prophecie against the prophetes of Israel which prophecie, and saye vnto them whiche prophecie out of their owne harte, heare the worde of the Lorde, so saieth the Lorde God, wo be vnto the foolyshe prophetes which followe their owne spirite, when as they haue sene nothinge. O Israel, thy prophetes are made like foxes in þ wilderness, ye haue not gone vp vnto the burstinges, nether haue ye made an hedge for the house of Israel that ye might stande in the battaile in the daye of the Lorde, they haue sene vanitie, and lying prophesie, saying the Lorde hath said, when as the Lord sent them not. Haue ye not sene a vayne vision, and haue ye not spoken a lying prophecie, sayng, the Lorde saieth, when as I haue not spokē. Ezech. xxij. The prophetes daube the Princes with a folyshe cruste, that is to wete seing vaine thinges, and prophesying a lye vnto them, sayng, So saieth the Lorde God. When as for all that, þ Lorde hath spoken nothing, now haue I proued, by the written word of God, that al they which

D. ij. speake

speake any thinge, that God hath not com-
maunded them to speake, and preache any
thinge that, that hath not comed out of God
des mouth, are all false prophetes. But the
Wolfe *London* *loyterer* *of London* *say* *Wolfe* of Winchester, the loyterer of Lon-
don, the dreamer of Surram, & al they that
in their preachinges saye that it is vnlawful
for bishoppes or prestes to haue wiues,
that it is not lawfull to eate fleshe in Lent by
the lawe of God, that a prest ought to haue a
shauen crowne, a syde gowne, an Albe and
vestiment vpon him when he ministrerth the
Lordes Supper, that a bishop is higher then
a preste or elder by p lawe of God, that there
ought to be Images, Aulters, Crosses, Can-
dels, Censures, Holpe water, Holy breade,
Palmes, singinge of Latine in the Church,
where the people vnderstandeth no Latine,
that Saintes ought to be called vpo, that we
can helpe the dead with our praiers, p there
is no bread and wine in the supper, after the
prest haue said these .v. wordes, *Hoc est corpus*
meum, that no man ought to be a minister, ex-
cept he be subdeacon, and deacon before, and
therwith haue receiued benet and collet, and
that no man ought to be admitted vnto the
order of a subdeacon, deacon, or els an elder
or preste, except he vowe chastite before: prea-
che and say those thinges, which God neuer
commaunded them to saye. Therefore I gather
that

that they are all false prophetes, and therefore
Wolues, (because as I said before) a false
prophete & a wolfe are all one, *Dean.* I thinke
they are not so slenderly learned, but they be
able to proue, that god hath comaunded the
to saye al these thinges which ye haue reher
sed. *Hunter.* Yf they can proue by the scripture
that god comaunded them to saye & preache
the aboue named thinges, doutles they haue
other scripture then we haue. But I knowe
that they can not proue by the written word
of god, that god gaue them any comaunde
ment to say and preache these thinges, ther
fore I wil cal the false prophetes, vntil they
can shewe their comission, that god hath co
maunded them to preache suche doctrine.

Dean. What will ye do, if they can proue that
they had comission of god to preache so?

Hunter. I wil cry them mercy, and knowlege
that I haue erred. But because me thinke ye
wil not beleue that they are false prophetes
for all my argumentes & places of scripture
alleged, I will allege an other propertie or
two of a false prophete which they geue, and
they are these. To be earnest in setting out of
their owne doctrine and to be cold in setting
forth of goddes expressed comaundement, &
to breake goddes comaundement, that their
tradition or ordinaunce, might be aduaūsed
or set vp, to threateu great ponishment, where

D, ij. as

as god threatneth none, & to discourage men
from it, that god hath earnestly cōmaunded,
and to flatter great men, and to suffer them
to do what they list, & so to maintaine them
in their wickednes, are the properties of a
false prophete. And that these are the proper
ties of a false prophete, I wil proue it by di
uers open places of the scripture. Christe in
the .xv. of Mathew, laieth vnto the Pharises
charge which were false prophets, that they
were so earnest in setting forth, & in keepinge
of their owne traditions and ordinaunces,
that they not onely not cared for the cōmaū
dement of God, but also brake the cōmaunde
mentes of God, that their traditiōs mighte
be set forth and kept of all men. The wordes
of Christ are these: wherfore breake ye the cō
maundementes of God, for your tradition,
they worship me in vaine, that teache lernin
ges, which are the cōmaundementes of men
Marke in the .vij. Chapter reherseth Chris
tes sayng thus: ye leaue the cōmaundement
of God, and kepe the ordinaunce of men, as
wasshinges of cuppes, and pottes, and ma
ny other thinges do ye, like vnto these. Ye
caste well awaye the commaundementes of
God, that ye may set vp pour tradicion.
The bishoppes of Englande, and the preas
chers there now, specially they that are in au
thorite, cōmaunde the people to crepe vnto
the

unto the Crosse, to take holy watter and holy
bread, to wear bedes, to go in procession, to
heare messe, to heare mattins and euensong
in a tonge that they vnderstand not, to set vp
candels, to lift vp their handes to bread and
wine, to pray to saintes, to pray for the dead
to heare the piping of the organes, & preche ^{organ}
not the worde of God, nether exhorthe & peo-
ple to worship God in spirite and truth, in
cōmaūding and preaching of these, they are
very earnest, but slowe in setting forth the
wil and expressed cōmaundement of God,
They require these so earnestly of the people,
and ponishe them so sore that breake these,
that they compell them to breake the open cō-
maundementes of God, that these maye be
kept. Euery holy daie when as the worde of
God should be preached, and the right Sup-
per of the Lorde should be receiued, whē the
congregacion shoulde pray together in a cō-
mon tonge, these can not be exercised for the
infinite number of popishe toyes, and trifles
which Gardiner, with his garison, haue of
late by open tirāny, against the Kinges lawe
and Goddes worde violentlye thrust vnto
the church befoze the Kinges lawe was abzo-
gated. Ezechiel also in the .xiiij. chapter writ-
teth thus of false pzophetes, which flatter &
people and tell them not of their faultes.

Because ye haue spokē vanite, and haue sene

D. iij. a lye

alys, therfore beholde, I the Lorde God am
against you, and my hand shalbe against the
prophets whiche se vaine thinges, and pro-
phecie lyes. They shall not be in the secret of
my people, and they shall not be written in
the number of the house of Israel, nether
shall they come into the land of Israel, and
ye shall know that I am the lord god. Now
for as muche as they haue begiled my peo-
ple, sayng peace, when as there is no peace,
and when as the people bildeth the wal, and
they with their daubinge couer it with a
noughthy crust, tel them that couer it with an
vnprofitable crust, that it shall fall. I will o-
uerthrowe the wall which ye haue pergeted
and couered with a noughthy crust & I will
dashe it to the grounde. And thou Sonne of
man set thy face against y^e doughters of thy
people (lo there were then as wel she wolues
as he) whiche prophecie out of their owne
hart, and prophecie against them and saye,
thus sayeth the Lorde God. Wo be vnto the
that sewe Cusshons vnder al elbowes of ha-
des, and make bolsters for the heades of eue-
ry stature, to hunt for the soules of my peo-
ple, that ye may catch them, and shall ye quie-
ten the soules of the people that come vnto
you? Ye haue dishonoured me before my peo-
ple, for a handfull of Barley, and lompes of
breadye, to kill soules whiche ye ought not to
kil

1
fyl, & to quickē soules to whom ye ought not
to promise life, ye haue made sad & sorow-
ful the hart of the righteous with a lye, whē
as I made him not sory, and haue strengthe-
ned the handes of the wicked that he might
not returne frō his euēl waye, that he might
be saued aliue. These are y^e wordes of God
in Ezechiel wherby he describeth one kinde
of false prophets, and these wordes do agre
with the maners of the bissoppes of Eng-
lande, therfore they are false prophetes. The
bissoppes and messaiyng prestes of Eng-
lande deceyue the people by saiying that ther
is peace, when as there is none, whē as they
saye that God is not angry with the people,
that nether heareth the worde of God, ne-
ther prayeth with the harte in the common
place apointed for prayer, and sayeth it is suf-
ficient if they heare messe & martins, though
the two other thinges be not done. Almighty
God requireth that there shoulde be no
beggars amongst his people, he requireth
that no man shall put awaye his wife, except
it be for fornicacion, that no man shall take
the name of God in vayne, that ruelers shall
not polle and pill their subiectes, that no mā
shall bancket excessiuely, and be dronken, that
no man shall do it that is the cause & grounde
of euēl, as are dicing and carding for money
and such daunsinge as is occupied in great
mens

mens houses & other places also, wherupon
foloweth wantonnes and lecherye. But the
contrary is occupied, and their diocesanes &
parishioners are a walle wherein al these fau
tes be, & are contrary to the wil of God. And
yet they preache not against them, nether go
they aboute to amend it that is faultie in the
walle, but daube and parget ouer the walle
with Messes, Diriges, Litanies, reading
without any profit, creping vnto Crosses, of
fering vnto Idoles, with Auricular confes
sion, with eating of fishe vpon the friday, &
in Lent, and suche other painted poperie, the
people being decked with this painted pope
rye, lofed not to amende their lyues, but thin
king that they are in peace with God, occu
pied their accustomed noughtines, and at
length come into everlasting dampnation. ;
When as the collection and gathering was
of late for the pouertie, the papistes thorowe
out all Englande coulde not be broughte to
geue the fourth part vnto the poore, that the
gospellers gaue, belike because they thought
that they were discharged from geuing of al
mes, if they kept some money behinde for the
prestes, that should within a shorte while, in
the longe lofed for daye, say messe and singe
for them, these men were so pergetted with
popistrie, and with the outward shewe of ho
lines, that they thought them selues no more
bound

bound to geue any sufficiēt almes according
vnto the scripture. But what meruell is it if
the cōmon people thinke thus when of late a
certaine papist in an opē sermone, began ear
nestlye to speake against the almes house,
which was bilded and founded by the libera
lite of the citeyins of the noble citie of Lon
don. Whē as Tunstal, Gardiner, Stokeslay^{Tunstall}
and the reste of the papistes bare the swinge^{Gardiner}
vnder king Henry the eyght, they suffred the
Kinge and diuers Lordes of the realme to^{Stokeslay}
put awaye and take as many wiues as they
liste, without any correccion or admonition.
Yf that they had done their dutie, the vertus
ous lady Anne of Cleue, had neuer bene de^{divorced}
uorced and put away from the kinge her law
full husband. There were.iiij. lordes in Eng
lande, that put away their wiues, not for for
nication, but because they liked hores better.
Two were in Somerset shire and one in
Northfolke, besides that a knyght in Somers^{North}
et shire dyd the like. Where as the liberalite
of our fathers had geuen muche goodes lan
des and riches to abbaies that continual al
mes shoulde be exercised there, & preachinge
be maintained, King Henry the eight, with
his couetous counsell (whiche smarted after
warde for their so doing) toke all the goodes
of the abbayes which belongeth for a greate
parte as well vnto Christes church, as the
halfe

halfe of the goodes of Ananias belöged vnto the holy goste after that he had promised them vnto the churche & spoiled the churche and hole realme miserably after suche a fashion, that all the hole realme smarteth for it vnto this daye. The bishoppes and popishe clergie sewed cussions and bolsters vnder þe Kinge and counsels elbowes & heades winning at these shameful dedes, not caring how matrimony were defaced and broken, howe the hole churche were spoiled, so that they might haue their pompous state to continue, so that they might haue the messe, with the euell fauoured heape of popishe traditions mainteyned and stablised. The same Kinge spoiled againe all honestie and goddes forbid, all the bishoppes and parsons of Englande of the first frutes of their benefices, when they entred first into their offices, and toke awaye the tenth parte of the liuing of euery minister, thorowe out the hole realme, for euer. Were not these worthy watchmen? Nay were not these dummie dogges? Were not these good shepherdes, that suffer Christes flocke thus so many wayes to be robbed and spoiled? Preached Gardiner, Tunstall, and suche messemögers peace vnto the king with God or warre: peace. And at this daye many great men are in the court, and out of the court, which miserably oppresse their tenants

nantes, dice and carde, fepe hores & swere
abominably, & defile themselues with glout-
tony and dronkenes, pride and with þe foule
vice of couetousnes. But who speaketh a-
gainst these vices: no body that I can heare
tel of. Therfore by their silence and holding
of their peace, they serue cussions vnder their
elbowes, and make bolsters vnder their hea-
des, and for lacke of warninge, quicken these
whome they ought to haue filled, with the
two edged swerde called the lawe, and they
haue filled and condemned them that were
righteous, for eating of fleshe on the fridaye,
and for breaking of such trifling toyes of the
Popes making whom they ought not to haue
discoraged and filled, but rather comforted
with the Gospel and glad tidinges that
Christ brought into the worlde. They haue
two thinges which do as muche harme for
maintenance of mischief as euer any sentu-
ary did in Englande, the one is called the
Messe, and the other is called Auricular cō-^{mission} fession. He that is an ho:emonger, a robber, ^{con-}
a tyran, a comon piller of the people, a coue-^{fession}
tous churle, a dicer, a carder, a blasphemmer,
or to be short, what so euer he be, or what so
euer offence or sinne he do, if he flye vnto these
sanctuaries he recompreth him selfe free fro
all ponishment of God, and is allowed of our
bishoppes for a good and catholike man. Dis-
uers

uers prestes haue confessed to me, that they
haue bene hore maisters, & that they thought
that by the merites of the messe, & by the tel-
ling of their fautes vnto their brethren; that
their sinnes were taken awaye, and that after
warde (as they had bene sure of sanctuarie
and of a souerain triacle) fell to their olde fo-
lye againe, and tasted of the perillous poison
of fornication. I report me now to all honest
men whether our bishoppes haue the afores-
named properties, whiche God rekeneth in
Ezechiel to be the properties of false prophe-
tes or no. I reporte me also to all them that
are not sworne bondmen & slaues vnto Car-
diner & his garison, whether this texte writ-
ten in the .xxij. of Ezechiel agreeth vnto these
aboue named bishoppes or no. The princes
which are in the middes of Ierusalē, are as
wolves snatching vnto their praies to shede
bloud and to fil soules, and couetously folow
after aduantage, the prophetes daubed them
with an vnprofitable cruste, that was vntem-
pered, seing vaine thinges, and prophesying
vnto them lyes, sayng thus saierh the Lorde,
when as the Lorde hath spoken nothyng.
But lest I should condēne these for false pro-
phetes without any cause, I will shewe you
iij. other properties which belōg vnto a false
prophete, whiche all, thre I shall finde out
in our messaiyng sacrificers, and in their fa-
thers

thers the bishoppes. Esay in the. lv. chapter,
reherfeth couetousnes after this maner a-
monge the properties of a false prophete.

Those dogges are wonderfully couetous, &
they can neuer be filled, and the pastores can
vnderstande nothing, and euery man lofeth
after his owne aduantage. Luke in the. xvi.
chapter calleth þ pharises, w hich were false
prophetes, couetous, nowe let vs se whether
our prelates are couetous or no. The greatest
wolfe in Welles (þ wolfe is of Winchester's ^{Aluaa}
cōmissioners) hath one benefice in ^{Liberty} Golder-
nes and two in Somerset shire, he is Reside-
tiari both in Bristow and Welles, and hath
iij. prebēdes, one in Welles, one in Bristow,
and one in Salisbury, and peraduenture he
hath mo. Suche as this mā is, may be fōude
amonge the messmongers, a great sort mo,
whome I knowe not, because I am litle in
the companye of suche couetous carles that
will neuer be satisfied. Diuers Deans, pro-
uostes, Chaunters, Subchaunters, Chaun-
celours, and some bishops, are so conetous &
desirous to se golde, in their dayes that they
conuey out of their successoures handes, the
beste parte of the liuinges that shoulde come
vnto their successoures, vnto their finssolke,
and vnto them that will geue most for them.
Vase of Exceter hath so gredely desired mo-
ney and frendship, that he conueied all the ^{Vulso}
hole ^{Byky}

hole bissoprike away, from his successours;
Bom sauiug. ccc. li. Boner of London, because he
would haue something in hande in his lyfe
tyme, hath chapped and chaunged away, no
smale parte of his wodes, about London and
certain other comodities, belonging to hys
bissoprike in London, or els there are lyers.
Gard Gardiner of Winchester is not cōtent with
his bissoprike, whiche if he haue it hole, is
worth at the lest yerely iiii. thousande mar-
fes. But to helpe to fyll his vn-satiabable bag-
ges, to encrease his glozye, & to set forth his
heresie muste nedes haue the chauncelersship
of Englande also. The hole rable of papistes
thorow out al the realme, is so couetous, that
ye shal very seldome finde any in al Englād,
that is a rightshapen papist, but he hath thre
or foure honest mennes liuinges. As for glo-
tony, which Esay in the. xxviii. and, lvi. & Eze-
chiel in the. xiiij. and. xxxiiij. and Paule to the
Romains the. xvi. and to the Philippiāns the
iiij. among all other properties of false pro-
phetes, reherfeth as one not of the leste: may
be founde a thinge dayly occupied in the ca-
thedrall churches, where as the Canonnes
for a great parte do nothinge els but serue
their bellies. Loke vpon their chefes & vpon
their great panches, and ye shal finde that
they serue their God the belly, very faithfully
A man that loketh verye well vpon Boner,
would

would thinke that he is not behind with his
parte. An other propertie of a false prophete
is to be cruel and bloudthursty, as Jeremy
in the. xliij. and Ezechiel in the. xliij. chapter
doth beare witnes. Haue our pzelates no-
thing to do with murder? I thinke if we wil
examine them well, we shall finde them so
bloudthurstye that for that propertie alone,
they might not vnwozthely be called wolues
and false prophetes. for besides that they fil
the soules of their parissioners and diocesaa-
nes, ether for lacke of the worde of God, or
els with the poisoned breade of heresie and
papistrie, they fill diuers other wayes, as in
backbiting, beliyng and standzng of the true
preachers, and in filling the bodies of the sa-
me. The Clergy of Englande filled Bilney, *Bilney*
Baynā, Bayfeld, and Antony Person, Mes-
fēs Lambert and Philips, with many other
whose names come not nowe to my remem-
braunce. But the Wolfe of Winchester, for
his part alone, filled Barnes, Jerom, & Gar-*Barnes*
ret. The citie of London, the townes of Col-
gester, Braintre, & Chensfurth, can tell howe
many his felowe bloudye Boner hath filled.
And nowe of late these olde murdering wol-
ues which haue ben a great whyle hōgry in
their denues: when as they are brokē lose (e-
uen as great masties do more harme that ar
cōmonly tied, when as they breake lose, then
E. j. other

other do that commonly roue abroad at liberty) haue filled a great sorte in their mindes and desiers, and haue casten them into prison, & they may fil them in dede, as they haue filled them in thought, for if the casting of them into prison alone might haue filled the, ther had none of theym al ben alyue at this tyme, (as perchaunce some shall perisse for colde & lacke of good keeping.) But because the prison can not fil them all, as their desire is, they lay sedition and treason vnto their charges, that they maye dispatche them the soner that way as the olde prestes and pharises handeled Christ and his Apostles after him. For when as the magistrates would not kill them for heresie and false doctrine, the bloudy wolues layed seditiō and treason vnto their charges, as our wolues do at this tyme. Nowe when as Steuen Gardiner, and Edmond Bonar, with the other nomber of bloudshedding bishoppes and prestes, haue the very same properties, that the olde false prophetes, & worryng wolues had, I se no cause but I maye lawfully call them wolues. Dean. The moste parte of the places, which ye haue alleged as yet, are taken out of the olde testamēt, which semeth not to be of suche force now in the tyme of the newe testament, as they might be that are taken out of the newe testament, because the olde testament speaketh many thinges

ges in figures and tropes, which are harde
to vnderstande, when as the newe testament
declareth the olde, and speaketh all thinges
without figures, wherfore if ye will proue a-
ny thing substantially, ye muste proue it by
the newe testament and not by the olde. Also
the bishoppes haue not filled them that ye
speake of, but the magistrates and the kinges
officers. *Hüter.* Yf that y alleging of the new
testament, will bringe you to the light of the
trueth I wil allege it moze largely, not with
standing, that I alleged no trope nor figures,
out of the olde testament but mo:all lawes
which shal endure for ever. Also I haue alle-
ged diuers places out of the new testament,
wherof euen but one alone, had bene suffici-
ent enough to haue gotten credence, for that
thing that I desired to be beleued in. But
to proue it fully that I haue taken in hande
to proue: I shall proue that Gardiner the bi-
shop of Winchester, and all his felowes of
that order that he is of, haue the properties
of y false prophetes that are spoken of in the
newe testament. Christ in the. vii. of Matheu
saieth, that false prophetes go in lambes clo-
thing, and inwarde are rauening Wolues.
The messemongers of Englande go in shee-
pes clothing, that is, they shewe great holis-
nes in their outwarde apparel, they haue. iiij
cornered cappes, to signifie that they go East,

East. West,

West, North, and South, to preache Gods
worde (howbeit their foure corners maye as
well signifie that they haue destroyed p. iiii.
Euangelistes, and in the stede of them set vp
their owne traditions) they haue shauē crow
nes, to signifie that their minde is in heuen,
and that they care for no worldly thinge.

They haue syde gornes and them cōmonly
blacke, which betoken sadnes of maners, and
mortifying of their fleshe, they haue rippets
about their neckes, to betoken th at they haue
taken vpon them the yoke of chastitie. They
wear whyt Raches and surples, some-
time about their other clothes, to signifie the
simplicite of a lambe, and the innocencye of
the same. But I haue proued before that in-
wardly they are rauening wolues, therfore
these are the false prophetes, that Christ bad
vs beware of. Mathew the. xv. and Marke
the seuenth declare that the propertie of the
pharises which were false prophetes, is to
set vp their owne traditions, and therby to
breake and treade downe the cōmaundemēt
of God, which thing I haue proued already
that our bishoppes and prestes bothe haue
done, and yet do still. Christ in the. x. of Iohn
maketh all them theues and murderers that
ar not sent by him but come in another way.
I haue proued alredy that all the vnlearned
persones in England, came in another way
then

then by Christ. And now I say that alþ only
messesaying prestes in Englande and that
this kinde of elders, prestes or apostles, whi-
che take vpon them to be higher in dignitie,
then their felowe prestes and apostles, and
exercise lordship ouer them, are not sente of
Christ, who made not one apostle abone ano-
ther, but gaue them all like auctorite as the
gospels in diuers places beare witness, na-
mely Mathew the. xviij. and .xx. Marke the
ix. and .x. Luke the. xxiij. & in diuers other pla-
ces. Where haue the messesaiyng prestes a-
ny worde in the newe Testament, wherewith
they are able to proue that they are sente of
Christe: no where, I warrant you in all the
new Testament. The newe Testament is in
all places against this kinde of presthode.

Then when as nether the messeprestes ne-
ther the proude lordly bishoppes are sente of
Christ, it foloweth that they are theues and
robbers, and so false prophetes and wolues.
Christ in the. xxiiij. of Mathew describinge
the false prophetes that shoulde come in the
ende of the worlde, sayeth that they will
saye, that Christe is here, and Christe is
there, that is in this pix and in that pix, in
this bread and in that bread, and so do Gar-
diner with all his sacramentari sacrificers.
Therefore they are false prophetes that Christ
prophecied of, that shoulde come in the end of
Luij. the

the worlde. Paul where as he prophecieth in
the former Epistle to Timothe, of the false
prophetes that shoulde come in the later ty-
mes of the worlde, sheweth two notable pro-
perties, wherby they maye be knowen. The
former is, that they should forbid mariage,
and the second is to forbid certayne kinds of
meates, that god neuer forbad, these two pro-
perties haue they now, whom I call wolues
and false prophetes, for gardiner and his fel-
lowe Bonar, will allowe no man to be an el-
der in Christes churche, excepte he firste for-
swear mariage, or make a solemne vow that
he wil neuer mary. As for the forbidding of
certayne meates, at certayne tymes, euery mā
knoweth that they forbid more earnestly the
eating of certayne meates, at certayne times,
then they forbyd swearing or forswearing, &
single fornicatiō, and that they ponishe more
greuously him that eateth fleshe in Lent, then
him that defileth a mānes doughter, or blas-
phemeth the name of God. Judas in his es-
pistel describing false prophetes, among di-
uers other propertes, reherseth these thre.
The first is that they ar mocked in their drea-
mes, and defile their fleshe. The seconde is,
that they speake swelling wordes. The third
is, that they wonder and greatly regard per-
sonnes for aduantage sake. Whether the so-
lemne sorte of wiuelesse sacrificers, are defis-
led

led in their dreames or no, the boies that ma-
feth their beddes, the prestes that hear their
confessions, and the lauanders that washe
their shetes, can beare witnes against them.
And yet they wil not vse the lawfull remedy
that god ordeined against suche abominable
& stinking defiling of their bodies with the
imagination of actuall lechery, wrought by
the deuel in their dreames. As for proud wor-
des Winchester and his garde of papistes
they want none, for he (as though he had ben
kinge) offered in his owne name, as it was
reported vnto me, pardon vnto maister Latimer,
if he would tourne from his religion.

How proude and lofty his communication
was to Iudge Bailes, they that were by, and ^{haue} ~~heard~~ ^{heard} his talke can tell. Howe flattering he ^{haue} ~~heard~~ ^{heard}
hath ben alwayes, to the noble men, & howe
he hath regarded persones for aduantage
safe, all they knowe well enough, that haue
sene a great nombre of gentilmens sonnes,
knightes sonnes, and lordes sonnes, with
him in seruice at one time. Now haue I pro-
ued by the open texte of the newe testament
also that gardiner, with all his garison of
messemübling marchâtes, are wolues, the-
ues, robbers and false prophetes. As tou-
ching that parte of your sayng, wherein you
wolde haue excused the bishoppes frō mur-
der, because (as ye saye) they killed not them

that I refened, but the kinges officers: I say
that if our bishoppes and prestes are not gyl-
tie of the bloude of Baynam, Barnes, and
Bayfelde, and the reste that were burnt in
Englande, then were not the scribes, phari-
ses and hye prestes, gyltie of Christes death,
because the secular ruelers put him to death.
Said not the hygh prestes, we may not kyl a
ny man, but we haue a lawe, and accordynge
vnto that, he muste die. The hyghe prestes,
when Pilate asked them what they had to
laye to Christes charge, answered and sayd.
Yf he were not an euell man, we had not deli-
uiered him vnto thee. After the same maner
the priestes of Englande with their hyred
flaues, gaue vnto the shirife of London mai-
ster Barnes and his felowes, and whē Bar-
nes asked the cause of his death, the shirife
coude shewe no cause at all, and so myght
haue well sayd as Pilate sayde vnto Christe.
Thy owne contrey men, and hygh prestes,
haue delyuered thee vp vnto me. And the shir-
ife might haue said vnto the hye prestes, I
can fynde no cause of death in him. But the
hye prestes were gyltie of Christes death and
were the murderers of him, whiles thei said
we haue a lawe and accordyng vnto that he
muste dye. And even so was Steuen Gardi-
ner Edmund Bonar with the reste of hye
prestes, of Englande, the killers and murde-
rers

ners of docto: Barnes, and of all them that were burned in England, for holding with Gods holy word, whiles they said that they were heretikes, although the laye mē against their willes, were faine to be their tormētors and hangmen. Nowe haue I proued bothe by the newe testament and olde, that all the messeprestes and bissoppes of Englande, are wolues and false prophetes. The same maye be proued also by the poetes and philosophers for they haue the properties that Poetes & Philosophers geue vnto wolues, it is a cōmon prouerbe amōgest learned mē, *Homo homini Lupus*, a man is a Wolfe vnto a man, that is one man killeth an other, therefore he that is a killer of his brother, as Gardiner is, may wel be called a wolfe.

The propertie of a Wolfe is, that if a man se the Wolfe afore the Wolfe se the man, that then a man shall not be dumme.

But if the Wolfe se the man, before the man se the wolfe, thē is the man by þ syght of the wolfe made dum, or at the least so horse, that he can scarcely speake. I reporte me vnto all the honest men in Englande whether that Gardiner, cōming hastely out of the Tower his dēne vnloked for, made an hundreth mē dum or no, within. xiiij, daies: I sawe him of late but thorow a litle hole, for feare that if he had sene me, as I sawe him, he shoulde haue
made

made me dum to by casting me into prison,
where as no mā could heare my voice as he
handled a great sorte of my brethren of late.
An other propertie of a wolfe is, when he is
mad, (for he is somtime mad as a dogge is)
by his teth to poure into the man that he bi-
teth, the same verum & poison that he hathe,
and if that the man be not healed within a
short while after that he is bitten. he becom-
meth as mad as. n wolfe was that bote him,
and playeth the wolfe both in biting and cri-
yng after the maner of a wolfe. The wodde
wolfe of Winchester about. viij. or. ix. yeares
ago, bote with his poisoned teth, doctor Crome,
me, and doctor Shaxton, wherof the one do-
ctor Crome, seking remedy betime, was helpt
from the woluissh poison and madnes. But
Shaxton deferring to lōge hath now the sa-
me poison that Gardiner had, and speaketh
as lyke the wolfe of Winchester, as any wolf
in Englande doth, if it be true that I haue
herde tel of late. Therfore I maye call all the
other messemongers in England Wolues,
by the newe testament and olde, and Gardi-
uer by the same, a wolfe, and by philosophye
also, both a wolfe, and a wod or a mad wolfe
The Foster. The reasons which ye haue made
(as my thinke well grounded vpon the scri-
pture and naturall reasan) make me beleue
that we haue mo wolues in Englande, then
good

good shepherdes. *Hunter.* Yf there be so many
wolves, as ye seme to graunt that there are,
when as one wolfe doth more harme the ten
thousand shepe do, me thinke that ye shoulde
do wisely and well for the comon wealth of
Englande, if ye put vp a bill in the parlia-
ment house, for the destroyng of þe exceedinge
nombre of wolves. There was an act of par-
liament made for the destruction of rookes, *Rokes*
which destroyed the corne, that onely fedde
the body of man. Why should there not now
an acte of parliamēt be made, against the vn-
tollerable number of wolves, which not on-
lye burry and suppress the sēd of Goddes
worde, and destroy it for a time, wherewith
mānes soule ought to be fed: but also fil mē-
nes bodies by open tyranny. *Foster.* Let vs
hear your iudgemēt how this matter might
be brought to passe. *Hunter.* Ye muste in ma-
king an acte for this matter folowe a good
phisitian, which not only, healeth the present
disease that vereth the sick man, but after that
he hath healed him, geueth counsell and ap-
pointeth him a diet, as if he will kepe it, the
sick shall not fall in his olde disease againe.
Euen so muste you playe the phisicians vnto
your mother the comon welthe of England,
ye must not onely deliuer Englande of these
wolves that ye haue nowe, but also provide
that whē as these are gone, there ryse no mo
of

of þ same sorte in their places afterwarde.
Foster. Howe would ye ryd the realme of all
these? would ye kill them al, or bannisse them
out of the lande? *Hunter.* I woulde not kil the,
althoughe I knowe well that some of them
woulde kill me. But me thinke it were well
done, first to put al the popishe bishoppes of
England downe, & to assaye if al these þ are
now wolues, both bishoppes & other, myght
be brought to be right shepherdes. Those þ
woulde be right shepherdes, I woulde þ
they shoulde cōtinue in the office of shepher-
des, and that they should be muche made of,
& haue their liuinges increased, if they were
not great enough. But I would on the other
parte, that all they, that will not parte frome
their woluisshnesse, should ether be banished
out of the realme or els that all their tethe
should be pulled out, and put out of office,
and casten into the tower, lest they shoulde do
any more harme abroad. *Foster.* But when as
all these are ether banished, or els put out of
office, and put vp in cages howe wil ye pro-
uide that we shall haue no mo wolues in tyme
to come. *Hunter.* First ye must prouide that
Scoles there be no scoles in Englande, & that there
be better prouision for the vniuersities, that
the realme may haue enough scolers that are
learned to make shepherdes of. And the must
ye prouide thorowe out all Englande, that
every parson and vicare, haue an honeste ly-

wing, able to finde an honest man. Or els a well learned mā, which hath cost his father and other frendes very muche money, & hath taken longe and great paine for his lerning, will leuer be a curtier, or a carter, the a poore beggerly person or vicar, & not to haue wher with to bye him bofes, and to finde him and his householde withal. *Foster.* Now is it possible to bring it to passe, that in euery parishe in England, shalbe liuing enough, for all the shepherdes that are there? And if there be not sufficient lyuinges in all places for the pastores, then after your reasoning there shal alwaies some wolues remaine, namely ther, wher as (as it were in a wildernes) the shepherdes which shoulde driue awaye the wolues, can get no liuing. *Hunter.* This maye be brought to passe thus. Let al the Parsonages & Vicarages, & all pensions and other lyke thinges, which at any tyme haue belöged to any parishe church are now taken away, by *imp* what so euer meanes, be restored vnto the *ma* parishe churches againe, that y pastores mai haue to lyue on, whether they be in gentle mens handes, or bishoppes, or belonge vnto Cathedrall churches, or belonge to y Quene or to any other Person within the realme of Englande, or Irelande. And if this woulde not serue, I woulde the fourth parte of y bishoppes lyuinges, shoulde be geue to the pastores

stores, to make them vp honest livings with
all. *Foster.* It shalbe more easye to pul out the
mace out of Hercules hande, then to get the
fatte parsonages out of their handes, & haue
them nowe. *Hunter.* All they & are right messe
hating gospellers, which desie Simonie, &
woulde haue the wolues out of Englande,
would be glad to depart with suche livings,
as they haue bought by ignoraunce, not know
yng that the Pope had stollē, nay rather rob
bed and taken by tyranny, all suche lyuinges
from Christes church, as he hath geuen to
his couled Canonnes and hodeded papistes,
It wilbe harde to get them out of the messe
louing gentilmens handes which haue such
an opiniō in the Pope, that they thinke that
he had auctorite to robbe & pastores of their
liuinges, and to geue them vnto his carnall
Canonnes, or vnto mumbling Monkes and
to whome he list. But if these church rob
bers (for so I call them that bye that thinge
which they knowe is stollen from Chri
stes church, and will not deliuer it vp vnto
the church againe that whiche they haue
bought and receiued of & robber the Pope)
wil not restore them againe: let them be com
pelled therto by an acte of parliament, or if
ye be to weake in the parliament house to cō
pell them, then let all the reste of the church
excommunicate them, and take thē for theues
and

and church robbers. When as the church
is restored vnto her right againe, if that they
that haue the patronages and giftes of bene-
fices, might geue them to whō they list, then
woulde they for money set in volues as they
had wont to do of late, and so were we in as
euel case almost, as we were in before. Ther-
fore all they that haue any patronages or gif-
tes of benefices, must geue them vp vnto the
churches to whome, the presentation & chu-
sing of their pastores doth belonge. For I
rede that this auctorite that gentilmen and
bishoppes haue now, came from the Pope,
who graunted alwayes the gift of the bene-
fice vnto him that ether bylded the church,
or suffered it to be bylded on his grounde.
In the primatiue church the hole congrega-
cion chused the pastores, and that by voices,
and somtime by lottes, as ye may se in þ first
of the actes of the Apostles, and in the. xiiij.
In the first of the actes Matthias and Jo-
seph were presented, or set vp by þ hole church,
and Matthias was chosen, by þ fallyng
of the lottes. In the. xiiij. of the actes, the A-
postles with the church made elders in eue-
ry congregacion by voices. And in the pri-
matine church this maner was long kepte,
as both olde stories, and auncient witters
beare witnes. Foster. The cōmon sorte of peo-
ple, is a wilde beast with many heades, ther-
fore

fore if the people should haue the chosynge of
their pastores, we should not onely haue ma-
ny mad pastores, but sometime great fighting
Hunter. The cōmon people in dede, whiche is
not indued with the sprite of God, is as it
were a wilde beast with many hedes. But
the comō people which is baptised in the
name of christ, and hath the sprit of god, is
more lik to chuse an honest shephirde, then a
blinde bissshop or couetous carle, that wil let
no man haue the benefice, excepte he paye
much for it. for God made a promise vnto
the churche and vnto the cōmon people, but
not vnto this bissshop or that bissshop, to this gē-
tilman, and that gentilman. When the cōmō
people had the auctorite, and presenting and
chusing of pastores, there were a great deale
of mo, and more honest pastores, then there
hath ben sence that tyme that one bissshop or
one gentilman chused, presented or set vp,
the pastores, or shepherdes as they do nowe
a dayes. To whom was this said? I shalbe
with you vnto the ende of the worlde? The
bishoppes and gentilmen only: or to the hole
churche? Yf it were made vnto the hole chur-
che then haue not bishoppes and gentilmen
this promise alone, except they be ioyned
with the churche. Then when as they be son-
dered and parted from the churche, they ha-
ue not this promise of the holy goste. Where-
fore

fore it is not wonder that we haue so many
euel pastores, wher as ther ar such holy gost
les presenters, chusers and benefice geuers.
But lest there should be founde many amōg
the Christians, whiche woulde fleshely after
frendshippe, chuse suche pastores, that were
nought: it were not amisse, after that all the
olde lyuynge were restored, vnto the church
agayne: that in euery parishe, certaine of the
godlyest and wysest men, shoulde be chosen
which should not onely chose and present vp
pastores, to be admitted, but also be ioyned
with the pastores in excommunication, & dea-
lyng the almes of the church, to the pover-
tie of euery parishe. And I would that euery
lytle parishe shoulde haue seuen suche at the
lesse, and euery meane church. xiiij. and eue-
rye great church. xxiij. Yf these had the same
autoritie of chusing, and presentyng of pa-
stores, that nowre bi shoppes and gentylmen
haue: I doute not but that we should haue, a
great deale fewer wolues in the realme the
we nowre haue. Foster. Yf that ye would haue
no suche bi shoppes as we now haue, & that
all pastores should be a lyke and none aboue
another, when the pastour is deade, who
shall admit the newe pastore to his office, &
who shall iudge whether he that the church
presenteth be worthy to be allowed or no?

Hunter. As the Apostles had autoritie to a-
f.i. lowe

lowe and admit Elders in their time, so is
it mete that they that are þ successours of the
Apostles now, haue the same auctorite, and
for the auoiding of confusion, and for þ main-
tenance of good order, I would that in eue-
ry lytle shire in England should be at þ leste
iiij. bishoppes, I meane no mittred nor lord-
lye, no raccheted bishoppes, but suche as
should be chosen out of the rest of the clergie,
every yere, & not for euer, which should be ho-
nest learned mē, preachers & graduates, if so
many coulde be found. I woulde that these
should haue authoritie to examin and admit
al the Elders that shalbe set vp, and chosen
thorow out all the hole diocese, and that they
should haue, all suche authoritie in all mat-
ters of religion, and the ecclesiastical gouer-
nement, as the late lordly and pompose bis-
hoppes had. And specially to admit lawfull
ministers, to depose and put downe nough-
ty ministers, to examin heretikes, and to ap-
point punishment, not only for the clergie þ
offendeth, but also for the cōmon people do-
yng any offence, worthy any ecclesiastical po-
nishment, reserued alwaies authoritie to ex-
communicate, to euery pastore with the elders
of the churche, within his owne parishe, and
that onely for suche matters, as the scripture
would that mē should be excommunicated for.
These

These bishoppes muste be chosen by the voices of all the pastores in the shire, and as for the nombre of them, if the dioses be greate, there may be halfe a dosen or mo, as it shalbe thought expediēt vnto the lordes and knyghtes of the parliament, for the glorie of God, and the profite of the churche. *Foster.* Yf this might so be brought to passe: I thinke that we should haue fewer wolues, then we now haue, and perchance none at all. But what wolde ye do with all the bishoppes landes, and with all the cathedrall churches in England? it appereth that ye care not for the cathedrall churches what shoulde become of them. *Hunter.* I would that the bishoppes landes should be diuided into.iiij. partes where of I would wishe that the first parte, shoulde be geuen to amende preachers liuinges.

The seconde parte to set vp scoles, & to finde scollers in the vniuersities. The third parte to finde the bishoppes that I haue spoken of before. The fourth parte, to repaire churches withal, and to relieue and helpe the pouertie of the dioses and to repaire hye waies with al, within the same shire or dioses. And as touching the cathedral churches as they are now vsed, they are nothinge els but dennes of theues, nestes for owles, styres for fat hogges, bāketting houses for couetous glottōs,
f.ij. that

that for sparing of money at home, without
shame, thrust them selues into canones hou-
ses. Wherfore it made litle matter, so that al
the other thinges were done, that we spake
of before, if they were all quite put downe, so
that they were put to better vses. *Foster.* As
farre as I perceiue if ye were in the parlia-
ment house againe, ye should earne but smal
thanke, of the Quenes husbandes, for ye ge-
ne in all your dealinges, nothings vnto the
Quene. *Hunter.* What meane you by þ Quen-
nes husbandes, I wote not what you meane.
Foster. Of late yeaeres certaine spoilinge vn-
mercifull and churlishe officers, were vnder
Kinge Edward wherof some be nowe alyue
and serue Quene Mary at this time, which
when as they were desyred to be good vnto
very poore men, euer answered, we that are
in office vnder the king, muste be husbandes
to the kinge, & prouide that he haue alwaies
more & more, & that he lese nothing, when
as they rather sought their owne profit then
the kinges honour, and his durable profit.
Hunter. I was ones in a great mannes cham-
ber to se howe he dyd whē he was sick, & be-
cause he hearde tell that I wold haue had al
the chantries in England so bestowed, as I
wold now haue the bishops ladesb estowed,
he desired me to be good vnto the Kinge, at
the whiche saynge cam vnto my minde, an
olde

olde sayyng, *qui pro alio orat, pro se ipso laborat.*

He that prayeth for an other man, laboureth for him selfe. Yf that the Quenes good husbandes, would haue me geue some parte of the churche goodes vnto her, perchaunce for that intent that they might haue some parte therof with the Quene, as it chaunced oft in Kinge Henries time, and Kinge Edwardes time, they were very noughty men, for is not that a shameful wickednes, to make their maister, or maistres, comit the abominable vice of Simoni, that they might therby be the richer? As touching the Quenes parte, as I would take nothing from her that belongeth of right vnto her: so will I not geue her it & belongeth vnto God, and his congregacion Foster. Ye haue forgotten to tell to what vses you would haue the cathedrall churches put to. Hunter. The Personages and Vicarages and other partes of pastores livinges restored vnto the pastores againe: I would that the reste of all the landes should be thus bestowed, let ther be in euery cathedral church vi. or. viij. or. xij. preachers, according vnto & the landes of the churche, wherof euery one should haue. l. li. to finde him withall, let & the reste of al the landes be spent vp on readers, and scollers and studentes both in gramer, and humanite, and also in diuinitie. Foster. Yf al the abbayes in Englande, and chaütres

f. iij. landes

landes, had ben dus bestowed, I thinke ver
rely that the Quene should haue bene much
richer, then she nowe is, and that the realme
should haue ben better prouided of learned
men, and godly ministers, then it nowe is.
And that the vengeaunce of God should not
haue fallē vpo this realme, as of late it hath
done. *Hunter.* To make an ende of our cōmu-
nicatiō, because we are nere to our lodging
where as we shall reste all night, I thinke
that if these thinges were done that I haue
reherseed, we should not only be ryd of all the
Wolues that are now in Englande, but we
should be fre from Wolues in time to come
Foster. I am asfayde that in our dayes, these
thinges that ye haue deuised, for the driuing
awaye & holding out of wolues, out of Eng-
land, shall not come to passe. *Hunter.* Yf they
do not come to passe thē muste we haue wol-
ues stille, & where as wolues be, there muste
the poore shepe be rent in peces. Therfore if
these deuises be not receiued and solowed,
& embraced Christes litle poore flocke, muste
nedes be torne and rent in peces, as it hath
ben continually these many hundreth yeares
sauing only in the raigne of kynge Edward
the sixte, when as all the Wolues which are
now cōmed abroad, were faine to hyde them
in their dennes. *Foster.* There is no other life
but there shalbe great murder of shepe, but
what

what remedie? *Hunter.* None but these, ether
to playe the wolues with the wolues, or els
to flye out of this countre, to suche a countre
as are no suche wolues in, as here are life to
be. *Foster.* That is true, therfore let euery man
prouide for him selfe betime. *Hunter.* Euen
so intende I to do as sone as I can,
fare ye well. *Foster.* God graunt
that we maye mete mery to-
gether after the ende of
the parliament.

Hunter.

Amen.

